SUNDAY SCHOOL JOURNAL for TEACHERS AND YOUNG PEOPLE.

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The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

The Little Ones.

OUR children! Blessed, gladsome, artless, hopeful, susceptible children! We may well pray for wisdom to appreciate, to control, to guide, to conduct, and to save them. Who is sufficient for these things?

They are immortal souls. The light they shed upon us is but the dawn of the early morning—the morning of an endless day of existence. They are to live on, and to think and love and grow. They are to enjoy or suffer forever.

They are to determine their own destinies. The power of choice is their inheritance. They are to appropriate or reject the forces that make character. We cannot choose for them, nor coerce them. They must make their own destiny under the divine laws of spiritual life.

One of these laws is that of personal influence, the powers and limitations of which no man can measure. We are, indeed, to leave to God the work of God, and to the individual soul the work which that soul can alone perform; but, in connection with this two-fold love, there is an important work in behalf of souls which we are required to execute. We dare not neglect it. Apathy here is sin.

Some Mistakes.

WITH the profoundest conviction which one may have concerning the important possibilities that are wrapped up in childhood, and the responsibility which devolves upon us as their parents and teachers, we are all liable to serious mistakes of opinion and conduct—mistakes which cannot be easily remedied, and the consequences of which are likely to be serious, if not fatal.

1. It is a mistake to assume that children are acquainted with the facts which relate to time and eternity, and the bearing of character in time upon eternity. These are propositions which we ourselves have been taught. We did not arrive at these conclusions by intuition. Some one taught us—over and over again—through many years, and little children of to-day must be taught as we were taught, and it is important that we place great stress upon such fundamental doctrines, and that even where the child has heard them that we reiterate again and again, until the very atmosphere in which they live is surcharged with the spirit of them.

2. It is a mistake to assume that the knowledge of the facts and doctrines will necessarily work spiritual results in our children. We knew long before we loved the things we knew. After we knew we were apathetic. Our intellects were enlightened, but our hearts were cold. Our consciences were educated, but our wills were reluctant. There is a twofold work to be done in all spiritual life: first, the truth must be imparted; and, secondly, the Spirit must take the truth and transform truth into vital, spiritual force. Our children must be invited, urged, persuaded to accept in their innermost lives the truths of the Bible.

3. It is a mistake to assume that the Sunday-school will do the two-fold work of intellectual enlightening and spiritual quickening. The best Sunday-school teacher needs the assistance of pulpit and home. He may spend hour after hour on Sabbath through a series of years in imparting religious instruction, but there are many sides of the child's nature which are to be reached by other processes, and through the other days of the week. To assume,

therefore, that because our children receive religious instruction from the Sunday-school teacher, they are on that account quite sure to be possessed by the truth, is a radical error.

4. It is a mistake to assume that home discharges the duties which are incumbent upon it in this relation. Multitudes of parents are incompetent from want of spiritual taste themselves to bring their children to the light. Multitudes of parents have a vague impression that religion is a matter over which parents can have no control, and that their children must wait, as, perhaps, they waited, until such time as the supernatural forces shall sweep across their spirits, and bear them by a sort of coercive energy into the kingdom of Jesus Christ. The activities of the age, industrial, commercial, and social; the religious apathy which prevails; the insidious and perilous skepticism which creeps into so many homes and communities—all these are tending to the neglect of home instruction.

5. It is a mistake to assume that action in times of religious excitement—standing up for prayers, or going forward to the altar—necessarily implies a surrender to Christ, or even an intellectual apprehension of the way of salvation. There is, in connection with so-called "revivals of religion," much popular error afloat concerning the relations of public profession and transient emotion to permanent character. The public profession is not only proper but necessary. "With the heart man believeth; with the mouth confession is made." In religious life there must be emotion. Religion is love. Religion involves repentance and resolve. It has to do with all the powers of the soul, and this is just what we plead for—a religion taking possession of the entire nature, intellectual, emotional, affectional, volitional, executive—and while we should always rejoice over every tendency of a soul toward Christ and the Christian life, we must guard against all self-deception, and against confounding a partial with a thorough work of grace.

6. It is a mistake to assume that membership in the Church will certainly guarantee religious life, growth, attainment, and final salvation. There are many people registered in the Church visible to-day, who have never since the day of their admission felt any more of the divine movement within their souls than when, before the public profession, they were living lives of worldlings.

What to Do.

WHAT then shall we do in behalf of our dear children whose salvation we desire—a salvation in the present life, and not merely one of intense excitement at the beginning and of ecstasy at the close, with a long period of barrenness and worldliness between.

1. Our children should be talked to on the subject of religion—not in set talks—not by people set to talk, but early, earnestly, daily, frequently, by those who have the right to talk, and whose talk need never seem to a child like a forced and unnatural thing—father, mother, pastor, Sunday-school teacher and friend.

2. Our children should be talked to naturally and illustratively. The things of the unseen should be presented by the things which are to them visible and familiar. The kingdom of heaven should be likened unto things to which they are accustomed among the kingdoms of the earth—flowers, birds, home-life, children, teachers, companions—whatever may in any way be suggestive of higher and divine realities, and in all these the so-called religious tone should be avoided. Reverence in the heart will necessarily affect the manner of one's expression, but there is a stiff, unnatural, sermonic style of talking to young people *about* religion which always shuts up every avenue to their real life.

3. Our children should be organized into special classes under the care of wise people—class-leaders, you may call them—who do not deal in preachments, but in simple, hearty, childlike, Christlike conversation; who watch over their little flocks week after week; visiting them in times of affliction; catching them at odd hours and delighting them with chat, question, hint and quickening suggestion. Such class-leaders become not merely religious guides, but personal companions. The child forgets the leader in the friend, and the wise leader and friend knows that the child to be looked after in his spiritual interests must be looked after and talked with about natural and earthly things: his sports, plans, prospects, experiences; the things he has made out; the things he has failed in; the things he laughs over; the things that sometimes make him sick at heart. Blessed is the child whose life has put into it such a mature and wise companionship, whether it be from parent, teacher or neighbor!

4. Our children should be talked to from the pulpit. Not in set sermons or speeches; not in "tid-bits" in the form of anecdotal preludes; not in an episodical story put in with the reminder that this is for their special benefit—but in that clear, well-illustrated, forcible discussion of any great religious subject which will always arrest the attention of the average adult and make the truth clearer to him. Such preaching is more likely to reach the average child than the "children's sermon" with its puerilities, and, too often, its imbecilities, which disgust the boys and girls of even the primary school of to-day.

5. Our children should be advised as to the right books for them to read, and some of these should be distinctively religious books. It is a mistake to assume that children have no power to appreciate works which relate to spiritual experiences. Abbott's "Young Christian" is a book which may be read by any child to profit. Some of the severer

forms of a religious literature belonging to a past age, such as "Pike's Persuasives to Early Piety," may still be read with profit by our children. Such reading should be carefully selected, and children should be encouraged to *put forth will-power in the matter, and read as a duty.* In the secular school boys and girls are expected to study their tasks whether they incline to them or not, whether they are interesting or not; so in matters of religion, boys and girls should be trained to discharge certain duties in the line of personal spiritual discipline. We long for the time when a class of distinctively spiritual and devotional literature will be provided for our children, and when they will enter upon the reading of it every Sabbath, for at least a short time, with a view to their religious improvement.

6. Our children should be trained from the very beginning—in home, pulpit and Sunday-school, and in the secular school as well—to exalt two elements which are indispensable to genuine religious character: reverence and conscientiousness. The first, duly appreciated, will prevent frivolity in the house of God and profanity every-where; the second will place emphasis upon true motives, true words, true sentiments, true deeds, true habits, always and every-where. We need practical religion. We need divine ideas fused into the currents of life within us, and expressed spontaneously, involuntarily, practically, every day, every-where. Practical religion is the demand of our times. With this ideal we shall avoid all mere pretense and superficialness in religious teaching and profession. The conscience should be educated. Boys and girls should be taught to understand that the standard of right and wrong goes every-where. There is a right and wrong way in play; in study; in the parlor; in all conceivable relations of life.

7. Our children should be especially guarded against even the appearance of pretense in the public expression of the inmost religious experiences. Much damage is done to a sensitive child by praising its little utterances in class-meetings and love-feast. The fires of vanity are kindled very often where humility should be fostered. The applause—for it is nothing else—which often follows a simple child's rehearsal of his experiences in a religious meeting is full of danger to him. Yes, we are weighing our words. We know whereof we speak, and we plead in behalf of the child that the house of the Lord be not to him the school of pharisaism and of pride.

8. Our children should be guarded against excessive self-introspection. They should, indeed, examine themselves with great caution, or rather, following the example of the psalmist, pray to the Lord to examine them, and make revelations of his wisdom and grace and will to them; but there is a morbid self-introspection to which fortunately but few of our children are exposed in these days, and against which all of them should be guarded.

9. Our children should be taught not to expect an experience in religion precisely like that of their seniors, or even that of other young people. Religion is conscientious, spontaneous love to a holy God coming into the soul from a simple childlike faith in the character and office and work of Jesus Christ. Infinitely varied are the modes by which this life manifests itself to us. According to our individuality, over which we have no control, is the shining of the light of the Lord into our lives. We remember with bitter pain many a fruitless struggle in our childhood after an experience like that of Mrs. Fletcher, or Carvosso, or Dr. Payson, or like that of some young acquaintance whose rapture at the moment of his conversion was notable and heavenly.

Let us emphasize in the religious instruction of our children the very essence of religion, and seek to promote humility before God, and implicit trust in him. Let us give them liberty in things non-essential while we present the law of God in reference to fundamentals. Let us present to them the law, not as from Sinai, but as from the Mount of Beatitudes; and while they listen for words out of the Book let them hear Christ rather than Moses. And when Moses does speak, let it be Moses as interpreted by Christ.

Third International Sunday-School Convention.

AT TORONTO, CANADA, JUNE 22–24, 1881.

This great triennial convocation will discuss themes suggested by the key-note: "The New Century in Sunday-School Work." The committee, under the leadership of Franklin Allan, Esq., has chosen for the convention this Golden Text: "Forgetting those things which are behind, and reaching forth unto those things which are before." Phil. 3. 13. The following is the general programme:

WEDNESDAY, JUNE 22.

MORNING.

I.—Preliminary.

1. Opening Service of Prayer and Praise.
2. Addresses of Welcome by Mayor M'Murrich, Hon. Edward Blake, Hon. George W. Allan.
3. Responses.
4. Report of Executive Committee.
5. Appointment of Committee on Permanent Organization.

AFTERNOON.

6. Permanent Organization. Election of Officers.

II.—Retrospect.

Three Years of International Sunday-School Work.

1. Report of the Statistical Secretary.
2. Report of the Treasurer.
3. Reports from the several States, Territories, and Provinces, (three minutes each,) by selected Representatives, with offerings or pledges for the support of the International Convention.

EVENING.

After Devotional Services.

4. Reports of Delegates to the Raikes' Centennial Convention in London, June, 1880, and on the Sunday-School Work Abroad.

5. Report of Committee on International Lessons, 1880–86.

6. The Progress of the International Lessons among the Nations.

THURSDAY, JUNE 23.

MORNING.

7. Reports from States and Provinces, (continued.)

III.—The Lessons of the Past and the Needs of the Future.

1. Open Conference on State, Provincial, and Local Sunday-School Organization.

2. The Duty of the Church to the Sunday-School.

3. The Appeal of the Sunday-School to Theological Seminaries for a ministry equipped for leadership in this work.

AFTERNOON.

4. The Training of Teachers.

(*a*) Address on "The Art of Teaching."

(*b*) Open Conference of Teachers, the leader being allowed fifteen minutes, other speakers five minutes.

EVENING.

(*c*) Teachers' Meeting. (Subject to be announced.)

(*d*) Address on the Self-Training of Sunday-School Teachers.

FRIDAY, JUNE 24.

MORNING.

Report of Committee on Resolutions.

Election of Executive Committee.

5. The Work of Missions in the Sunday-School.

(*a*) Open Conference on the Development of Missionary Giving.

(*b*) Sunday-School Work on the Continent of Europe.

AFTERNOON.

(*c*) Sunday-Schools among the Freedmen at the South.

(*d*) Sunday-School Missionary Work in the Great West.

(*e*) Sunday-School Work among the Indians.

Short Open Conferences on subjects suggested by the Convention.

EVENING.

Address, "Whereunto this Work may Grow."

FAREWELLS.

Senior Grade Questions.

CHANGES are bad things. Having announced that the Senior Questions would appear in the JOURNAL for 1881, it was a mistake to omit them. When one has made a mistake, the best thing to do is to acknowledge the same and seek to correct it. The Senior Grade Questions will be found in the present number of the JOURNAL, and for months to come.

The Three Days.

AGAIN we call attention to the provision of "the three days."

The second Sunday in May, the second Sunday in June, and the second Sunday in July are days to be remembered by all pastors and Sunday-school superintendents, who are interested in three great societies of our Church—societies needing more money than they are in the habit of receiving from our congregations.

These societies are the Sunday-School Union, which has selected the second Sabbath in May as its special day; the Board of Education, which holds the second Sabbath in June as "Children's Day," when collections are taken in its behalf; the Tract Society, which drops down into the second Sunday of July, and asks the Church to recognize its claims, and make contributions in its behalf.

Services for use in the Sunday-school have been prepared for each of these three days. Will our pastors order copies of these services, and make use of them?

Chautauqua Literary and Scientific Circle.

THE *Island Park Assembly Journal*, edited by Rev. A. H. GILLET, gives the following notice of the C. L. S. C.:

The "People's College," as it has been happily named by some writer, now has a membership of about twenty thousand. It has passed its probationary stage. It has ceased to be an experiment. When first presented to the public in August, 1878, much doubt was expressed even by its friends as to the reception it would meet. The eagerness and enthusiasm with which the first announcement of the plan was received at Chautauqua did much to remove these doubts, and now that for more than two years it has stood the practical tests of use under widely varying conditions and closest criticism, it must be pronounced one of the greatest educational schemes of this age. The measure of good it may do cannot be over-estimated. It is adapted to the wants of rich and poor alike. It will lighten the burdens of the toiling masses by making their homes brighter and happy, while the leisure of the wealthy class will be occupied in self-improvement. It has already exerted a marked influence in many communities. There are two classes of persons who should be very deeply interested in its plans. The teacher very often succeeds in awakening in the minds of pupils a desire and ambition for a higher culture than the common school affords. Poverty, dependent friends, or some other equally strong reason, close the doors of seminary and college. What they do must be done at home, and in snatches of time between the burdens of the day's toil. Now and then, without aid or suggestion from any, a youth has succeeded in acquiring quite a thorough education, but while one has succeeded a thousand have failed, be-

cause they needed direction and encouragement, and could receive neither. To this ambitious and earnest class of young people this course of reading is an inestimable boon. The teacher who desires to secure the largest results will now be able to aid thousands in acquiring an education by recommending the C. L. S. C. course of reading and study. The Christian pastor will be interested in this course of study because of the effect it will certainly have in any community of increasing the number of Church attendants and raising the intellectual life of his congregation to a higher plane.

The greatest bane of this age is the reading of poor and impure literature. By its use taste is vitiated, moral standards are lowered. The imagination is made to do constant work in the lower animal realm, and the whole nature becomes debased. The bad book can only be driven out by a good one. Bad taste can only be reformed by showing the greater pleasure and profit to be realized by the cultivation of good taste. The C. L. S. C. will certainly do very much in securing a reformation in this direction.

At Home.

. . . It seems that a French Roman Catholic has asked for "funds to excavate for traces of Pharaoh's army." His idea appears to be that if he finds the remains of the drowned host the discovery will foster faith in the Bible as the word of God. While we would not belittle the value of such extrinsic proofs of scriptural truth, we think there is a far better proof, more satisfactory and immediately available and conveniently accessible than the submerged chariots and skeletons of that lost army. Here it is: "If any man will do his will he shall know of the doctrine whether it be of God." John 7. 17.

. . . Edward Payson Porter, Esq., Statistical Secretary of the International Sunday-School Convention, and Secretary of the Pennsylvania State Convention, is doing most valuable service in his special line of Sunday-school statistics. One of his questions sent out to all parts of the State is, "Have you a normal class in connection with your school?" Another, "How many union or denominational normal classes in your county not connected with any Sunday-school?" He urges in his circulars the organization of such classes in order "to elevate the standard of teacher-training, and stimulate a more general attendance of our workers upon the Chautauqua and similar assemblies—the high-schools of our Sunday-school system."

. . . We take great pleasure in calling attention to the new Methodist hymn book in the Spanish language, with its 313 hymns, published by John W. Butler, City of Mexico. The work is the result of more than four years' patient labor. It contains an index, table of contents, list of subjects, and at the end of the volume has a good selection of hymns for prayer-meetings. Two editions are printed; one with the music, and one without. This whole work of our Methodist Missions in Mexico is one which deserves more sympathy than it has yet received. The principal part of the work of translation and arrangement in this new hymn book has been done by Miss Julia Butler, daughter of the Rev. Dr. William Butler, the founder of our missions both in India and Mexico. God bless this noble family! Great and far-reaching is the work which they have been permitted to inaugurate.

. . . In an article on "The Art of Teaching," by John George Fleet, we find the following suggestions: 1. Teachers should not begin with a commonplace, but attract attention at first question. 2. The power of making the circumstance of the lesson a reality to the pupil may be cultivated by vivid illustration. 3. Avoid confusing the lesson and analogy. Teach first the fact, then trace the analogy point by point. 4. Arrange lesson so that you shall have just as much to say as you can get through, and no more—that it may not be unfinished. Make closing words very earnest. 5. Illustrate freely, but do not lose sight of the points to be illustrated in so doing. "I have heard and read lessons so full of illustration that it became somewhat difficult to know what the lesson was. It reminds me of a celebrated room in a foreign palace panelled with mirrors. The puzzled visitor sees himself all around, and scarcely knows which is himself and which only a reflection."

Opening and Closing Services for the Second Quarter of 1881.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Matt. 5. 3–11.]

Supt. Blessed are the poor in spirit:
School. For theirs is the kingdom of heaven.
Supt. Blessed are they that mourn:
School. For they shall be comforted.
Supt. Blessed are they which do hunger and thirst after righteousness:
School. For they shall be filled.
Supt. Blessed are the merciful:
School. For they shall obtain mercy.
Supt. Blessed are the pure in heart:
School. For they shall see God.
Supt. Blessed are the peace-makers: [God.
School. For they shall be called the children of
Supt. Blessed are they which are persecuted for righteousness' sake:
School. For theirs is the kingdom of heaven.
All. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

III. Singing.

IV. The Apostles' Creed, or Ten Commandments.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Reading Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Topic, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. The Apostles' Creed. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

III. Responsive Sentences.

Supt. The Lord watch between me and thee when we are absent one from another.
School. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

IV. Dismission.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL OF LUKE.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.] LESSON X. THE CRUCIFIXION; or, The Uplifted Christ. [June 5.

GENERAL STATEMENT.

In our last lesson we saw the Saviour and his disciples just leaving Jericho on their way to Jerusalem. On the evening before the Jewish sabbath they reach Bethany, where Lazarus, newly arisen from the grave, welcomes them to his home. The next day is passed in quiet rest and worship with the twelve. On Sunday is held a feast at a house in Bethany, where Jesus and Lazarus recline together at the table, and Mary breaks the costly vase of ointment on her Saviour's feet. Matt. 26. 6–13. On Monday Christ rides over the slopes of Olivet, and enters the city in triumph, attended by a multitude of people. He enters the temple, and once more drives forth the throng of traders who have desecrated its sacred courts. Luke 19. 29–48. By day he sits in its porticoes teaching the people, and at evening he rests with the family at Bethany. On Wednesday he delivers his final message of warning to the people, in the bitter rebuke to the Pharisees, (Matt. 23,) in the parables of the Virgins and of the Talents, closing with the solemn prophecy of the Last Judgment. Matt. 25. From the heights of Olivet, surrounded by his disciples, he turns toward the temple and the city once more, and weeps over their approaching desolation. Thursday, the last day of his earthly life, is passed in seclusion at Bethany. As the sun sets he enters the city once more, and at the house of some friend partakes with his disciples of the Last Supper, (Luke 22. 1–38,) and gives those precious farewell teachings which John only has recorded. John 14–17. From the upper room, late at night, he leads his disciples across the sleeping city, down into the Vale of Kedron to the garden. There his spirit tastes the bitterness of the cup, and there the traitor's kiss betrays him to his foes. He is dragged before the ex-high-priest Annas, where Peter denies him; and before Caiaphas, where the Sanhedrin condemns him; brought to Pilate, and examined; sent to Herod, and mocked; returned again to Pilate, where at last he is condemned to the cross. Stripped and scourged and bearing the heavy beam, he is led forth in the midst of a tumultuous throng to Calvary, just outside the gate. Here the shameful tree is planted, and the world's Redeemer is left to die.

Luke 23. 33-46.

[*Memory Verses*, 44–46.]

33 And when they were come to the place which is called Cal'va-ry, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Heb. 12. 2: Jesus....endured the cross, despising the shame, and is set down at the right hand of the throne of God.

34 Then said Je'sus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

1 Cor. 2. 8: Had they known *it*, they would not have crucified the Lord of glory.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

Isa. 53. 3: He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Matt. 27. 37: THIS IS JESUS THE KING OF THE JEWS. Mark 15. 26: THE KING OF THE JEWS. John 19. 19: JESUS OF NAZARETH THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

Explanatory and Practical.

Verse 33. Calvary. A location not precisely known, but outside the ancient wall of Jerusalem, though near to it. The word is Latin, meaning "skull-like, or belonging to a skull," and is the same as Golgotha in Hebrew. The name may refer to its form, (though there is nothing in the Scriptures to warrant the general opinion that it was a hill,) or may be derived from its use as a place of execution. **Crucified him.** The cross was laid upon the ground, and the condemned person fastened upon it by nails driven through hands and feet. A projecting block of wood was fixed as a support to the middle of the body, to relieve the hands from its weight, which otherwise would tear them asunder. The cross with its burden was then fixed upright, with the feet of the sufferer only a few inches from the earth. There the condemned man was left to endure inconceivable torture, sometimes lasting through several days, before death ended his agonies. (1) *Let us ever remember that our Saviour suffered thus, and suffered all this for us.* **Malefactors.** Two highway robbers, who were executed with Christ to make his death more ignoble. Thus his murderers unconsciously fulfilled the prophecy that he should be "numbered with the transgressors." Isa. 53. 12.

34, 35. Father, forgive them. A prayer uttered while Jesus was being nailed to the cross. True to his self-sacrificing character, he forgets his own sufferings to plead for mercy on his enemies. (2) "*As soon as the blood of the great Sacrifice begins to flow the great High-priest begins to intercede.*"—*Ryle.* **They know not.** The Saviour's prayer for forgiveness avails in direct proportion to the lack of knowledge. The Roman soldiers, who were merely obeying orders, received its greatest benefits, while the chief-priests, who knew his prophetic power, but may not have known of his Godhead, were least availed by it. (3) *Every man's responsibility is measured by his knowledge of truth and of duty.* **Parted his raiment.** The garments of the condemned were the perquisites of the executioners. **Cast lots.** For the woven outer robe which was in one piece. John 19. 23, 24. **The people stood beholding.** Some few with sympathy, more with reviling words, but the most in careless curiosity, viewing the suffering One as a spectacle. (4) *Now, as then, every man has his individual attitude toward a dying Saviour.* **Rulers....derided.** Exulting over their triumph over the cause of the "Galilean King," and little dreaming that his cross was destined to become his throne. (5) *How often seeming failure is real and eternal success!* **He saved others.** Not even the enemies of Christ could deny the good that had been wrought by his life. **Let him save himself.** (6) *He that would save others must be willing first to sacrifice himself.* **If he be Christ.** They argued that if he were Christ, he could not be put to death; hence, if he were put to death, he could not be Christ.

36, 37, 38. Soldiers. Ignorant of his crime, but following the example of the people. **Vinegar.** This does not refer to the stupefying potion given to ease the pain of the condemned, but the sour wine of the soldiers' midday meal, which they mockingly offered to share with him. **King of the Jews.** A Roman fling at the Jews, as well as at Jesus. **Superscription.** This was written by Pilate, and fixed upon the upright beam over the head of Christ. Such an inscription, called a *titulus*, was often hung around the neck of a condemned criminal. **Greek, and Latin, and Hebrew.** The first was the language read and spoken by intelligent people every-where at that time; the second, the official language of the Roman Empire; the third, probably in the Aramaic, or Syro-Chaldaic dialect, was the tongue in current use among the Jewish people. **The King.** Each of the four Gospels reports the title in different words. Probably none of them gives a precise copy of the original, which may have been longer and more detailed; for the fact, and not the exact form, is the important matter. (7) *Even on the cross, and by his enemies, Christ is proclaimed a King.*

39, 40, 41. One of the malefactors. Two of the gospels mention both the thieves as joining in the derision, They may have done so, but as the

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom.

Psa. 130. 1: Out of the depths have I cried unto thee, O Lord!

43 And Je'sus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Heb. 7. 25: He is able also to save them to the uttermost that come unto God by him. Zech. 3. 2: *Is* not this a brand plucked out of the fire?

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

Eph. 2. 14: He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

Rom. 8. 34: Who *is* he that condemneth? *It is* Christ that died.

darkness began to overspread the earth, (Matt. 27. 45,) one may have relented and repented. **Railed on him.** Two sinners were hanging equally near to Christ, and enjoying precisely equal privileges, yet one was lost and the other saved. (8) *Every man's character and destiny are the results of his own choice.* **Save thyself and us.** Like many at the present time, he would have salvation without repentance. **The other answering.** "This good thief, like the olive tree, bore fruit late, but good store of that which was excellent."—*Trapp.* **Same condemnation.** That is, suffering the same death with Jesus. **Justly.** (9) *A true penitent recognizes himself as a sinner deserving of punishment.* **This man . . . nothing amiss.** From the lips of the condemned malefactor, as well as from the pen of the unjust judge, comes a testimony to the innocence of Jesus.

42, 43. Lord, remember me. At an hour when all others had forsaken Christ, this man presents this prayer, so wonderful in the fullness of its faith: 1.) Recognizing Jesus as Lord of all, even though dying on a cross; 2.) Recognizing Christ's kingdom as spiritual; 3.) Recognizing the existence of the souls of men hereafter; 4.) Recognizing his own salvation as dependent upon this convicted and dying man. (10) *See in this man the steps of salvation for every soul:* 1.) *Conviction of sin;* 2.) *Confession of sin;* 3.) *Humble prayer for mercy;* 4.) *Strong faith in Christ.* (11) *Whoever would enter Christ's kingdom must follow in the footsteps of this returning prodigal.* **Verily I say unto thee.** Christ's answer to his prayer was 1.) Immediate, since the need was pressing; 2.) Willing, forgetting his own sufferings, and ready to save a soul; 3.) Abundant, far exceeding the petition, promising, not only remembrance, but also companionship, and not at some future time, but on that day. (12) *See how near to hell a soul may be, and yet be saved!—Bonar.* **In paradise.** The blissful state of the disembodied souls who have been saved, and in conscious enjoyment are awaiting the full glory of heaven. (13) *Redeemed souls step at once from the sorrows of earth to happiness with God.*

44, 45. The sixth hour. Six hours after sunrise, or noon. **Darkness over all the earth.** The word earth should be translated "land." It probably refers to Judea, perhaps only to the immediate vicinity of the cross. This was a supernatural shadow, and not an eclipse of the sun, which would be impossible during the full moon, at which time the passover was held. **Ninth hour.** He was fixed upon the cross at the third hour, nine o'clock, and died at three o'clock in the afternoon, just at the hour when the priest stood by the altar for the evening sacrifice. **Veil of the temple.** The veil of woven work, separating between the holy place and the holy of holies, was torn asunder by an unseen hand, revealing that the way to the holiest was now opened to all by the death of Christ.

46. Cried with a loud voice. The words given in Matt. 27. 46, "Eloi, eloi," etc., and in John 19. 30, "It is finished." **Father.** At the instant of death he continues to assert his divinity, proclaiming himself the Son of God. (14) *Through Christ we too may call God "Father."* **I commend my spirit.** He released his spirit from the body, not as one conquered, but as a conqueror over death. **Gave up the ghost.** "Dismissed the spirit." The atonement was now fully rendered, and he departed to enter upon his priestly work before the throne.

HOME READINGS.

M. The crucifixion. Luke 23. 33-46.
Tu. The psalmist's prediction. Psa. 22. 1-8.
W. The prophet's prediction. Isa. 53. 1-12.
Th. The Saviour's prediction. Mark 10. 32-45.
F. A voluntary death. John 10. 11-18.
S. A sinless death. 2 Cor. 5. 13-21.
S. An atoning death. Rev. 5. 1-14.

GOLDEN TEXT.

And I, if I be lifted up from the earth, will draw all men unto me. John 12. 32.

LESSON HYMN. C. M.

Hymnal, No. 214.

Alas! and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,—
'Tis all that I can do.

TIME.—A. D. 29—according to Dr. Strong, Friday, March 18.

CONNECTING LINKS.—The events of the last week before the crucifixion: 1. Sunday, the supper at Bethany, and anointing by Mary. Matt. 26. 6-13. 2. Monday, Christ's public entrance into Jerusalem, and cleansing of the temple. Luke 19. 29-48. 3. Tuesday, the cursing of the barren fig-tree. Mark 11. 12-26. 4. Wednesday, teaching in the temple, (Luke 20 and 21,) and prophecy of the destruction of Jerusalem. Matt. 24. 1-51. 5. Thursday, the last supper, (Matt. 26, 20-35;) the last teachings, (John 13 to 16;) the agony and arrest in the garden. Luke 22. 40-54. 6. Friday, the trial before the Sanhedrin, before Herod, and before Pilate. Luke 22. 54-23. 32.

PLACE.—Calvary or Golgotha, near the walls of Jerusalem.

PARALLEL PASSAGES.—Matt. 27. 33-66; Mark 15. 22-47; John 19. 17-42.

DOCTRINAL SUGGESTION—The atoning sacrifice.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus on the Cross—His Companions, v. 23, 34, 39-43.

Who were the crucifiers of Jesus?

To what extent were they conscious of their crime?

Who were crucified with Jesus, and for what purpose?

How did the two malefactors show their feeling toward Christ?

What traits of character may be discerned in the impenitent thief?

What elements of a true repentance may be found in the other thief?

How did his words to Christ show extraordinary faith?

How was his faith rewarded?

What may we learn concerning the hereafter from Christ's words?

2. Jesus on the Cross—His Title, v. 34-38.

What was Christ's prayer on the cross?

For whom was it offered?

Who divided his garments, and how? John 19. 23, 24.

How was this a fulfillment of prophecy? Psa. 22 18.

What feeling was shown by the conduct of the rulers and people?
What was the language of the soldiers?
What great truth was expressed in the title above the cross?
By whom was it written? John 19. 19.
Why was it in different languages?
How did it apply to Christ? Rev. 19. 16.

3. Jesus on the Cross—His Death, v. 44-46.
When was "the sixth hour?"
What then took place?
What was shown by this darkness?
What event took place at the ninth hour?
What was shown by the rending of the veil?
What words did Jesus speak before death? John 19. 30.
How did he die?
What was accomplished by his death? Isa. 53. 5.
How has he fulfilled the prophecy of the GOLDEN TEXT?

Practical Teachings.

Where does this lesson show—1. The wickedness of man? 2. The love of Christ? 3. The way of salvation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus on the Cross—His Companions, v. 33, 34, 39-43.
To what place was Jesus led?
By what other name was it known? Matt. 23. 33.
What was there done to Jesus?
How were his sufferings a benefit to us? 1 Pet. 2. 24; Isa. 53. 5.
How did Jesus show love to his enemies?
What is said in 1 Cor. 2. 8?
What was done with the garments of Jesus? See John 19. 23.
Who were his companions on the cross?
How did they treat him?
What confession did one of them make?
How did he show faith in Christ?
How was his faith rewarded?

2. Jesus on the Cross—His Title, v. 35-38.
What was the title on the cross?
In what languages was it written?
What great truth did it proclaim to the world?
How did the rulers and people treat the crucified?
How was this predicted in Psa. 22. 6-8?
Could Jesus have saved himself from death? John 10. 18.
What did the soldiers do to him?
How was this predicted in Psa. 69. 21?

3. Jesus on the Cross—His Death, v. 44-46.
At what hour was he fastened upon the cross? Mark 15. 25.
What took place at noon?
What happened at the temple?
What is said in Eph. 2. 14?
What did Jesus utter at the ninth hour? John 19. 30.
What was his last utterance? v. 46.
What is said in 1 Pet. 2. 23?
What result of Christ's death is named in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we find—1. A prayer for forgiveness? 2. An example of repentance? 3. A promise of salvation?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Jesus on the Cross—His Companions, v. 33, 34, 39-43.
Where did Jesus die? **At Calvary, near Jerusalem.**
How did he die? **He was nailed to a cross.**
Why did he die? **For the sins of the world.**
Who fastened him on the cross? **Soldiers, by the order of Pilate.**
How did Jesus pray for them? **"Father, forgive them."**
Who were crucified with Jesus? **Two robbers.**
What did one of the two robbers say to Jesus on the cross? **"If thou be the Christ, save thyself and us."**
What did the other one say? **"Lord, remember me in thy kingdom."**
What did this show? **That he believed in Jesus.**
What did Christ say to him? **"To-day thou shalt be with me in Paradise."**
What did this mean? **That he should be saved in heaven.**

2. Jesus on the Cross—His Title, v. 35-38.
How did the rulers of the Jews treat Jesus on the cross? **They spoke cruel words to him.**
What did they say? **"He saved others; let him save himself."**
Why did he not save himself from dying? **Because he died to save others.**
What was written over his head? **"This is the King of the Jews."**
Who wrote this? **Pilate, the Roman ruler.**
What did it show? **That Jesus was a king.**

3. Jesus on the Cross—His Death, v. 44-46.
What took place while Jesus was on the cross? **There was darkness over all the land.**
What happened in the Temple? **The veil in the holy place was torn apart.**
What were the last words of Jesus? **"Father, into thy hands I give my spirit."**
What did this show? **That he gave himself up to die.**
What then took place? **The Saviour died on the cross.**

Words with Little People.

1. Think how your Saviour suffered. 2. Remember that he suffered that you might be saved. 3. Do not fail to love him for all he has done for you. 4. Try to be like him in meekness and forgiveness.

THE LESSON CATECHISM.

[For the entire school.]

1. Where was Christ crucified? **At Calvary, near Jerusalem.**
2. What was his prayer for those who slew him? **"Father, forgive them."**
3. What inscription was placed over his head? **"THIS IS THE KING OF THE JEWS."**
4. Who were crucified with Christ? **Two robbers.**
5. How did one of these robbers show his faith in Christ? **By praying to him.**
6. What did Jesus promise him? **"Thou shalt be with me in paradise."**
7. What were the last words of Jesus on the cross? **"Father, into thy hands I commend my spirit."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Saviour on the Cross.

I. A SUFFERING SAVIOUR.
There they crucified him. v. 33.
"Wounded for our transgressions." Isa. 53. 5.
II. AN INTERCEDING SAVIOUR.
Said Jesus, Father, forgive them. v. 34.
"Made intercession for the transgressors." Isa. 53. 12.
III. A KINGLY SAVIOUR.
This is the King of the Jews. v. 38.
"King of kings and Lord of lords." Rev. 19. 16.
IV. A WILLING SAVIOUR.
Verily I say unto thee. v. 43.
"Not willing that any should perish." 2 Pet. 3. 9.
V. A MIGHTY SAVIOUR.
To-day....with me in Paradise. v. 43.
"Able....to save....to the uttermost." Heb. 6. 25.
VI. A DIVINE SAVIOUR.
Father, into thy hands. v. 46.
"This is my beloved Son." Matt. 3. 17.

ADDITIONAL PRACTICAL LESSONS.

What the Cross Teaches.

1. The cross teaches how deep is that guilt from which Christ saves us. v. 33-39.
2. The cross teaches that the wickedness of men may yet be overruled to accomplish the divine will. v. 33.
3. The cross teaches the forgiving grace of Christ toward even his worst enemies. v. 34.
4. The cross teaches the fulfillment of Old Testament prophecies by the hands of Christ's crucifiers. v. 34, 36; Psa. 22. 7, 8, 18.

5. The cross teaches that Christ came not to save himself, but others, from suffering. v. 35.

6. The cross teaches that men are saved not by privilege but by their own volition. v. 39–43.

7. The cross teaches that the way is now opened to the very holiest through the blood of Jesus. v. 45; Heb. 10. 19, 20.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

For the fifth time these Notes have come round to this most solemn subject. Yet if it were the fiftieth time instead of the fifth, I do not think there would be any difficulty in finding something to say. Who indeed can ever exhaust such a subject as the atoning death of the Son of God for us sinners?

And if this be the case with a note-writer, who feels bound not to repeat himself if he can help it, much less need the teacher feel any difficulty in the matter. First, if he do but tell the "old, old story" over and over again, it will be "ever new." Secondly, his scholars are probably not the same—or at least not all the same—as when he last told it. Thirdly, for his own sake, if not for theirs, he should endeavor to view the greatest sight in the world's history from a fresh standpoint every time.

In the present year's course, the Crucifixion comes in very abruptly. In previous years it has been led up to by the lessons next preceding. We have had the scenes in the upper room, in Gethsemane, in the court of Caiaphas or of Pilate, to teach about first. This time we have for several Sundays been in the region of divine fiction, if I may call it so; we have had parable after parable, "earthly stories with heavenly meanings;" and suddenly we are face to face with the most real of all realities. I think this contrast may be effectively exhibited to intelligent scholars; while even with younger or less instructed classes I would not let the present lesson be wholly isolated: rather put it thus—Who told all these beautiful stories we have been reading lately? Who told the listening crowds about the good Samaritan, and the shepherd finding the sheep, and the returning prodigal, and the oppressed widow, and the two worshipers in the temple, and the prince going to receive a kingdom?—would they not like one who told them such things? See to-day what they did with him. That last parable of the pounds, indeed, may be brought into still closer association with our subject, by a reference to the words, "his citizens hated him."

Still, though this lesson may thus be connected with the preceding ones, it must, as a narrative, come in abruptly, and therefore I suggest that on this occasion no attempt be made to picture out the history of the Crucifixion, which cannot possibly be invested with due impressiveness when all that went before during the solemn hours preceding has been omitted. Rather take the fact of Christ's death as a known fact, expound its meaning from some specially chosen point of view, and notice the particular incidents of Luke's narrative before us by way of illustration. And the point of view I would suggest is that indicated by the Golden Text, "I, if I be lifted up from the earth, will draw all men unto me."

1. *Lifted up*—what did Jesus mean by this expression? The English words are common enough in our Bibles. We read of face, eyes, hands, heads, voices, feet, heel, being lifted up; of lifting up a rod, a banner, a sword, an ax, etc.; of lifting up the beggar from the dunghill, and the ox from the pit; of lifting up oneself. But in not one of these cases do we find the Greek word used in the Golden Text. That word is the word usually translated "exalt," as in such phrases as "He that humbleth himself shall be exalted;" and it is so translated when applied to Christ in Peter's speeches in the Acts—"being by the right hand of God exalted," (2. 33,) "exalted to be a Prince and a Saviour." But in five places in the Gospel of John (and once elsewhere, which need not be referred to) this word is rendered "lifted up" instead of "exalted." Twice in John 3—"As Moses *lifted up* the serpent in the wilderness, even so must the Son of man be *lifted up*." Once in John 8—"When ye have *lifted up* the Son of man." Twice in John 12—"I, if I be *lifted up*"—"How sayest thou, the Son of man must be *lifted up?*" Our translators rightly felt (and I hope the Revision Committees have felt the same) that in these passages something very different from "exaltation" is spoken of, and they chose a more literal rendering. (Perhaps "*raised on high*" would be even better, for the Greek verb is connected with the ordinary words for "high," "highest," "on high," "height.")

What, then, does the word really mean here? It has been suggested that it may have been a well-understood term for crucifixion; just as with us the word "hang," which is perfectly innocent in itself, (for we hang a picture, a ribbon, a curtain, etc.,) has come to be used almost technically for the most ignominious of modern punishments. This seems almost implied in the evangelist's comment, "This he said, signifying what death he should die," (John 12. 33;) it would account for the word being applied to the brazen serpent; and I believe there is evidence of the usage in the rabbinical writings.

2. But notice the peculiar fitness of the word in Christ's case. By its double meaning, it wonderfully expresses both his humiliation and his exaltation, both the Cross and the Throne. "I, if I be lifted up," *hypsotho*, "raised on high" upon his shameful cross. "Being by the right hand of God exalted," *hypsotheis*, "raised on high" upon his glorious throne; or, as it is superlatively expressed in Phil. 2. 9, God hath *highly exalted* him," (one word,) *hyper-ypsose*.

There is a curious parallel in the fortieth chapter of Genesis. In interpreting the dreams of the chief butler and the chief baker, Joseph says, "Pharaoh shall *lift up* thy head;" but in the one case it is to "restore thee to thy place," and in the other "thy head from off thee," one being exalted and the other hanged. The Hebrew word is the same in both places, and the fact that it had this double meaning

confirms what I have said above about the Greek word.

Now all this is not mere verbal criticism. It illustrates most important truths. Not only was the exaltation of Christ as man to the right hand of God the consequence of his death upon the cross, (Phil. 2. 9, "*wherefore*,") but the death was itself in a sense the exaltation, the "lifting up" in both meanings. For while it was on the cross that the serpent "bruised the heel" of the woman's seed, it was on the cross, too, that the woman's seed "bruised the head" of the serpent. "Through death" Jesus "destroyed him that had the power of death, that is, the devil." Heb. 2. 14. No wonder, then, as he "bowed his head and gave up the ghost," he could utter the triumphant cry, "It is finished!"

3. "*Will draw all men unto me.*" Here we see *in what way* the victory is gained over that old serpent the devil, by the cross and on the cross. It is no picture of the King of kings riding forth upon the white horse conquering and to conquer, and snatching by force with his almighty arm the victims out of Satan's clutches. It is the picture of a meek Sufferer, helplessly nailed to a shameful gallows, drawing all men unto him by the moral power of his atonement. The devil's victims are not like captives in a dungeon, physically unable to get out. They are like an army of rebels, who indeed are powerless to escape from their tyrant ruler, but powerless because he has seduced their wills and affections. Jesus exhibits himself as dying for them the death of the cross, thus paying their penalty and opening the way to God; and *that sight*, seen with eyes opened by the Holy Ghost, *melts their hearts*, and brings them in penitence and love and loyalty to his feet.

> When I survey the wondrous cross
> On which the Prince of glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

4. Now let the teacher *first* strive to set forth Christ "lifted up" as the great magnet or loadstone drawing all men to himself, and *then* read the passage appointed for our lesson, viewing the incidents in the light of the great truths already referred to. For example:

Ver. 33. "Calvary"—the place of humiliation and execration, exalted to be the grandest and tenderest name of any place in history.

Ver. 34. "Father, forgive them," etc. Words in themselves a wondrous magnet, drawing even the admiration of unbelievers.

Ver. 35. "The people stood beholding." That's what we want all to do, for we know what the result will be.

Ver. 35. "He saved others, let him save himself." No. His not saving himself made him able to save others. The cross gave him a crown and a throne for others as well as himself.

Ver. 42. "Lord, remember me." Even in that awful hour, the magnetic power was at work!

Ver. 43. "To-day shalt thou be with me in Paradise." Even in that awful hour a royal promise, as if spoken from a throne.

Ver. 46. "Father, into thy hands," etc. Just when the triumph is complete, Jesus keeps the position of *a man*, and dies with one of David's Psalms on his lips.

And so on. I have not space for more suggestions, but these will suffice.

One other word. I have spoken of two senses in which Christ was "lifted up." There is a third. Let us *lift him up* in all our teaching! Then, and not otherwise, will our lessons draw our scholars unto him.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

This story needs only to be told to make its own impression. Relate it in a simple manner, and see it becomes real to the class....The wrongs of the cross: 1.) Innocent suffering; 2.) Cruelty; 3.) Abuse; 4.) Falsehood; 5.) Rejection....The classes represented around the cross, and their various relations to Christ....The aspects of Christ on the cross. (See Analytical and Biblical Outline.)....Teachings of the cross. (See Additional Practical Lessons.)....What the cross teaches of the way of salvation, in the example of the penitent thief....ILLUSTRATIONS. When the story of the crucifixion was first read to the Franks, in ancient Gaul, their chief cried out, "If I and my warriors had been there we would have rescued him"....When a Moravian missionary was reading the story of Christ's life to the Esquimaux of Greenland, he paused at the account of the crucifixion, afraid that it might prejudice them against Christ. But all around they cried, "Read on! read on!" and looking up he saw their swarthy faces covered with tears....Paul, the greatest of men, saying, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 672, 1186, 2354. Vol. II. 6983, 11401, 8809. POETICAL: Vol. I. 306–308. Vol. II. 3289–3292. FREEMAN'S HAND-BOOK: Place of capital punishment, 728; Crucifixion, 730; Vinegar, 241; Stupefying potion, 729; The tablet on the cross, 732, The hours of the day, 806; The veil of the temple, 733.

Primary and Intermediate.

BY M. V. M.

REVIEW. Who is the great King who has gifts for all his servants? How does he want to have his gifts used? Will he be pleased if we hide his gifts? Why not? Teacher, name some of the good things we have, and ask children to name others.

LESSON THOUGHT. Love stronger than death. To be taught: 1.) That Jesus came to save sinners; 2.) That to save them he had to give up his life; 3.) That he loved those who hated him; 4.) That he can save the worst sinner.

1. Tell very simply that all the pure beings in heaven know just what is being done on earth. They see all the sin in our hearts, and they are very sorry when we do wrong, and very glad we do right. Jesus has lived always, for he is God. He saw the sin of the world, and he came from his beautiful, bright home to save the men and women and children who had sin in their hearts. How many needed to be saved? God says, "All have sinned." Then all needed a Saviour.

2. Show a piece of stone. How can I break it? By a little tap? No, it must be struck hard. Our hearts are like the stone. God has to strike them hard before they will break and turn to him in love. Nothing less than the death of Jesus could show us how much he loved and pitied us.

3. Sing or read tenderly the exquisite hymn, "There is a green hill far away." Make three crosses on the board, and picture the scene very briefly, omitting distressing details entirely. Tell how the people mocked Jesus, and how he asked God to forgive them right in the midst of it all. Do we love our enemies enough to forgive them even while they are hurting us?

4. Talk about the robbers who were crucified with Jesus. They were full of pain and hatred. But at last one of them, seeing how gentle and patient Jesus was, thought that he must be the Son of God. His heart turned toward him in love. Perhaps he had some time seen him and heard him preach. Now his teachings came back, and he said, "Surely this is the Saviour." Just as soon as Jesus saw that this bad man was sorry for his sins, Jesus forgave him all, and promised him that he should be in Paradise with him that very day.

CLOSING EXERCISE. Use blackboard illustration, and show how we may conquer by and through the cross. Have you a hot temper? Jesus died to save you from *that*. Think of the cross, and, looking to Jesus, you will get the better of it.

Blackboard.

BY J. B. PHIPPS, ESQ.

The three symbols refer to certain prophecies and allusions regarding the crucifixion. Let the scholars find them, and explain their significance.

A. D. 29.] LESSON XI. THE WALK TO EMMAUS; or, The Burning Hearts. [June 12.

GENERAL STATEMENT.

The last hope of the disciples of Jesus passed away as they heard his dying cry and saw the shadow of death creep over his face. They could no longer believe in him as their Messiah, yet they loved him still, though deeming him self-deceived. A little before sunset on that day the body of Jesus was hastily, yet tenderly, taken down from the cross and laid in a tomb near at hand, which was generously offered by its owner, Joseph of Arimathea. For thirty-six hours it lay in the sepulcher, watched by a Roman guard, and sealed by the governor's signet. As the first day of the week dawns, with angelic appearance and earthquake shock the tomb is rent asunder, and the Crucified arises conqueror over death. Early on that Easter morning a company of women come, bringing spices and balm for a more complete burial, but find the guard scattered, the stone rolled away, and the body of Jesus gone. All, save one, hasten to the city to bear the strange news to the disciples. One alone, Mary Magdalene, remains weeping by the open grave, and there, first of all, beholds her risen Lord. Soon afterward the other women, and then Simon Peter, catch a glimpse of the Saviour. Still their hearts refuse to believe in that which seems too wonderful to be true. On that day two of the disciples' company, though not in the number of the twelve, walk forth from Jerusalem with faces sad, and converse grave and low. A stranger overtakes them, walks by their side, and enters into their discourse concerning the events that have taken place, and the new reports that are filling the air. Their eyes kindle and their hearts burn as their new Friend opens to them the Old Testament Scriptures, and shows them that all these events have been predicted concerning the Messiah who was to come. The stranger is about to leave them at their journey's end, but they urge him to remain, and as he blesses the bread at their table they recognize their Master's face. In that instant he passes from their sight, and leaves them to return rejoicing in the assurance that he is risen indeed.

Luke 24. 13-32.

[*Memory verses* 25-27.]

13 And, behold, two of them went *that* same day to a village called Em'ma-us, which was from Je-ru'sa-lem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Je'sus himself drew near, and went with them.

Matt. 18. 20: Where two or three are gathered together in my name, there am I in the midst of them.

16 But their eyes were holden that they should not know him.

John 20. 14: [Mary]....saw Jesus standing, and knew not that it was Jesus. John 21. 4: Jesus stood on the shore: but the disciples knew not that it was Jesus.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a

Explanatory and Practical.

Verses 13, 14, 15. Two of them. One was named Cleopas (ver. 18.) the other is unnamed, but some expositors are of opinion that it was Luke himself. They were not apostles, but belonged to the general company of believers in Jesus. **That same day.** The day of Christ's resurrection, the first Easter Sunday. **Emmaus.** "Hot springs." A place of unknown location, seven or eight miles from Jerusalem. **Threescore furlongs.** "Sixty stadia." The stadium was about six hundred feet. **Talked together.** Of the seeming failure in the life of Jesus, from which they had hoped so much, and of the new reports which had just come to them, that he had risen. **Communed together and reasoned.** The words indicate that they were not fully agreed in opinion, and were comparing views with the purpose to reconcile them. (1) *Disciples of Christ have always a profitable theme of conversation in their Master.* **Jesus ...drew near.** (2) *When the followers talk of their Saviour he is ever present.*

16, 17, 18. Their eyes were holden. By a supernatural influence, that they might converse more freely and receive his instructions more readily than would have been possible in the joy of an immediate recognition. (3) *When Jesus withholds himself from us, it is only for a time and for our good, that he may gladden us all the more afterward.* **What manner.** Though he could read their inmost thoughts, yet he would be told of them. (4) *So he would have us tell him our wants in prayer, even though he knows them all.* **Walk and are sad.** (5) *Christ's followers are sometimes saddest, when, if they knew all, they would see the greatest causes of rejoicing.* (6) *The sorrows of disciples are not unnoticed, and will not long remain uncomforted by their Saviour.* **Cleopas.** A name shortened from Cleopatros, and not the same with Cleophas, John 19. 25. He was one of the many unknown ones, whose names are held in their Redeemer's heart. (7) *Let us rejoice that this most precious of the risen Christ's appearances was given to obscure and undistinguished disciples.* **A stranger.** "Lodgest thou alone in Jerusalem?" Showing that the events of Christ's life and death were so public as to be the common subject of conversation among the people.

stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God, and all the people:

Acts 2. 22: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Is'ra-el: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulcher;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulcher, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.

John 5. 39: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Rev. 19. 10: For the testimony of Jesus is the spirit of prophecy.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone farther.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

19, 20, 21. What things. A question asked, not for *his* information, but to place the two disciples in a condition to receive greater knowledge. "Now that he is entering upon his glory, with what unconcernedness he looks back upon his sufferings!"—*M. Henry.* **Concerning Jesus.** (8) *Those who tell others about Jesus will learn more of him.* **A prophet mighty.** Though they no longer believe him to have been the Messiah, they still regard him as an inspired prophet, and are not ashamed to acknowledge their own love and reverence toward him. **Deed and word.** In miracles and teachings. **Our rulers delivered him.** In the presence of a stranger they venture on no judgment of the ruling powers, but merely state the facts. **We trusted.** In these words there is the infinite sorrow of a past faith, now utterly dead within their hearts. **Should have redeemed Israel.** By delivering from the Roman yoke and establishing the kingdom of God. **The third day.** The second day, according to our manner of reckoning, but the third, by the Jewish custom of counting the day in which an event took place as the *first* day. Jesus had several times given intimations that he was to rise on the third day. John 2. 19: Luke 9. 22.

22, 23, 24. Yea, and. They state the new facts which greatly added to their perplexity. **Certain women.** Mary Magdalene, Mary the wife of Cleophas, Joanna, and perhaps others with them. **Early at the sepulcher.** The entombment of Jesus had been hasty, and they were bringing spices to be placed with the body for more complete burial. **They came, saying.** The manner of the report shows that the two disciples placed but little confidence in it. **Vision of angels.** Not angels themselves, but only "an appearance of angels." **Which said.** Hearsay of a hearsay. "The women said that the angels said." **Him they saw not.** They found the grave empty, but saw not Jesus, either living or dead. The disciples were in a condition of doubt and mystery, not knowing what to believe. Yet their very unbelief only caused proofs to be given stronger than ever.

25, 26, 27. O fools. The word in the original here is not the same with that in Matt. 5. 22, where it means "godless one." Here it would be better translated by "thoughtless ones," that is, those who had been inattentive to the words of God in Scripture and those of Jesus on earth. **Slow of heart.** Not hard-hearted, but slow-hearted, sluggish, instead of springing after the dawning truth of Christ's resurrection. (9) *God always honors ardent faith.* **All that the prophets.** Such of the Scripture as seemed to agree with their preconceived views they had accepted; the rest they had passed by. (10) *Our lack of knowledge in divine truth proceeds from failure to study all of God's revealed word.* **Ought not.** The very death which seemed to contradict the Messiahship of Jesus was his most important work. **Christ.** He boldly assumes the royal name of Christ, Messiah, in relation to himself. **Beginning at Moses.** Showing, from Genesis to Malachi, the long line of prophecies, historic parallels, types and symbols, which foreshadowed the person and offices of the Redeemer. (11) *Christ holds in his hand the key to the interpretation of the Old Testament.* **Concerning himself.** Not only calling attention to detached prophecies, but showing how the entire Old Testament points Christward. (12) *Let us with the eye of faith see Jesus on every page of the book.*

28, 29. He made as though. And would have gone on, if they had not urged him to tarry. (13) *Christ puts our desires to the test, and will not abide with us unless we ask him.* If the disciples had been satisfied with the truth already learned, they would not have gained complete knowledge. (14) *God feeds with his word only those who hunger after it.* **Abide with us.** The yearning desire of every soul which has tasted, even for one moment, of the sweetness of Christ's presence. **To tarry with them.** Not indicating that Emmaus was their home, but their present abiding place.

30, 31, 31. At meat. At the table, for the afternoon meal. (15) *How blessed is that table where Christ sits as a guest!* **Blessed....gave.** Assuming the part of the host rather than the visitor. **Eyes were opened.** Not merely that the attitude and action were familiar, and recalled him to their mind; but that by the divine will, the veil over their powers of recognition was lifted. **Vanished.** Not only that he suddenly left them, but that his disappearance was a supernatural rendering of himself invisible; thus by his departure, as well as his coming, showing a divine power. (16) *In this life our communings with Christ are transient; O for that eternal day when we shall see the King in his beauty!* **Did not our hearts burn.** They wonder, now, that they had not recognized him by the strange warmth of heart his words kindled within them. **Talked with us.** (17) *Hours of communion with Christ are infinitely precious to the believer.* **Opened to us the Scriptures.** When the word is opened to the mind the divine fire warms the heart.

HOME READINGS.

M. The walk to Emmaus. Luke 24. 13–32.
Tu. The resurrection foretold. John 2. 13–22.
W. The resurrection attested. Luke 24. 1–11.
Th. The risen Saviour. John 20. 1–18.
F. The meeting by the sea. John 21. 1–17.
S. The parting on Olivet. Acts 1. 1–11.
S. The fruits of the resurrection. 1 Cor. 15. 40–58.

GOLDEN TEXT.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Luke 24. 32.

LESSON HYMN. L. M.

Hymnal, No. 242.

I know that my Redeemer lives;
What joy the blest assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.

He lives, all glory to his name;
He lives, my Saviour, still the same;
What joy the blest assurance gives,
I know that my Redeemer lives!

TIME.—According to Dr. Strong, Sunday, March 20, A. D. 29.

CONNECTING LINKS.—The order of events after the death of Christ. 1. The burial. John 19. 31–42. 2. The watch at the sepulcher. Matt. 27. 62–66. 3. The resurrection. Matt. 28. 2–4. 4. The visit of the women to the sepulcher. Luke 24. 1–11. 5. Peter and John at the sepulcher. John 20. 2–10. 6. Mary Magdalene's meeting with Jesus. John 20. 11–18. 7. The appearance of Jesus on the way to Emmaus. Luke 24. 13–35. 8. Two appearances of the risen Christ to the apostles. John 20. 19–29. 9. The appearance at the Sea of Galilee. John 21. 1–23. 10. The meeting in Galilee. Matt. 28. 16–20. 11. Various appearances and ascension. Luke 24. 50–53; Acts 1. 1–12.

PLACE.—Emmaus, a village near Jerusalem.

DOCTRINAL SUGGESTION—The fulfillment of prophecy.

QUESTIONS FOR SENIOR STUDENTS.

1. The Walk, v. 13–24.
On what day did the events of this lesson occur?
What great events had already taken place?
Whither were the two disciples walking?
About what did they talk?
What example may we find in their conversation?
In what form did Jesus appear to them?
Why did they not recognize him?
Why did he not at once reveal himself to them?
What did he say?
How was he answered?
What did this answer show as to the faith of the disciples?
Why ought they to have been more ready to believe?

2. The Word, v. 25–29.
What did Jesus call these disciples?
Wherein was this word different from that in Matt. 5. 22?
Wherein were they slow of heart?
What name did he apply to himself in verse 26?
Why were these sufferings necessary? Heb. 2. 9, 10.
What did Jesus explain to them?
What prophecies of Christ are contained in the books of Moses? Gen. 3. 15; 22. 18; Num. 21. 9; Deut. 18. 15.
What took place at the village?
Why did Jesus appear as if about to leave them?
How was this a test of their interest and faith?
How may we have Christ abide with us?

3. The Lord, v. 30–32.
What took place at the table?
Why did Christ leave them so suddenly?
What was the character of all his meetings after his resurrection?
Why was this necessary?
What did they say to each other? [GOLDEN TEXT.]
How may our hearts enjoy what these enjoyed?

Practical Teachings.

What does this lesson show—1. As the character of the risen Christ? 2. As the theme of Old Testament Scripture? 3. As the privilege of disciples?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Walk, v. 13–24.
What day is here referred to?
What had already taken place? v. 4–6.
To what place were the two disciples walking?
What was the name of one of them?
Of what did they talk?
What are the benefits of talking about Christ? Mal. 3. 16.
What were their feelings? v. 17.
Why were they sad?
Who drew near them?
Why did they not know him?
What did he say to them?
What answer was made?
What story was told?
What had been their hope concerning Jesus?
How may we have Christ with us? Matt. 18. 20.

2. The Word, v. 25–29.
What did Jesus say to them?
What does the word "fools" mean here?
Wherein were they slow of heart?
Why was it necessary for Christ to suffer and die? Matt. 26. 54?
What is said in Heb. 2. 9, 10?
What did Jesus explain to them?
What was said by Moses concerning Christ? Gen. 3. 15; Deut. 18. 15.
What is written in the prophets? Isa. 9. 6, 7; 53. 4, 5.
What took place at the village?
What example do we find in these disciples? v. 29.

3. The Lord, v. 30–32.
What took place at the table?
How did they know Jesus?
What happened immediately afterward?
When will Christ remain with his disciples? John 14. 3.
What did the disciples say to each other? GOLDEN TEXT.
What is said of Jesus in John 7. 46?
How may we talk with Jesus?

Teachings of the Lesson.

Where do we learn from this lesson—1. To talk about Christ with each other? 2. To find Christ in the Bible? 3. To delight in the presence of Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Walk, v. 13–24.
How long was Jesus in the grave? **From Friday evening until Sunday morning.**
What then took place? **He rose from the dead.**
How did his disciples receive the news that he had risen? **They could not at first believe it.**
Where did two of his disciples walk on the day of his resurrection? **To Emmaus.**
What did they talk about as they walked? **About the things which had happened.**
Who came near while they were walking? **The risen Christ.**
Did they know him? **No; for he would not let himself be known.**
Why did he keep himself unknown? **Because he wished to teach them.**
What did he ask them? **What made them so sad.**
What did they tell him? **About the death o. Jesus.**
What else did they tell him? **That some had said he had risen.**
Did they believe it? **They did not know what to believe.**

2. The Word, v. 25–29.
What did Jesus say to them? **"Ought not Christ to have suffered these things?"**
What did he show them? **All the teachings of the Old Testament about himself.**
What did he do at the end of their walk? **He was about to leave them.**
Did they not wish him to stay longer? **They urged him to stay.**

3. The Lord, v. 30–32.
Did he stay with the two disciples? **He went into the house with them.**
What took place at the supper-table? **He took bread and blessed it.**
What then happened? **All at once they knew him.**
What did he do? **Suddenly, he went out of their sight.**
What did they say to each other? GOLDEN TEXT.

Words with Little People.

1. Remember that you have a risen Saviour. 2. Talk about him to others. 3. Read about him in the word. 4. Ask him ever to be with you.

THE LESSON CATECHISM.

[For the entire school.]

1. How long was the body of Jesus in the grave? **Parts of three days.**
2. What then took place? **He rose from the dead.**
3. How many times did he appear to his disciples before ascending to heaven? **Eleven times in forty days.**
4. Who saw Jesus on the day of his resurrection? **Two disciples on the way to Emmaus.**
5. What did he explain to them? **All the prophecies concerning himself.**
6. What took place when the disciples recognized him? **He vanished out of their sight.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Risen Saviour.

I. A Living Saviour.
Jesus himself drew near. v. 15.
"I will not leave you comfortless." John 14. 18.
II. A Hidden Saviour.
Their eyes were holden. v. 16.
"Gathered in my name, there am I." Matt. 18. 20.
III. A Sympathizing Saviour.
"*As ye walk and are sad.*" v. 17.
"Touched with the feeling of our infirmities." Heb. 4. 15.
IV. An Enlightening Saviour.
Expounded....in all the Scriptures. v. 27.
"To him give all the prophets witness." Acts 10. 43.
V. A Heart-kindling Saviour.
"*Did not our heart burn?*" v. 32.
"Never man spake like this man." John 7. 46.
VI. A Revealed Saviour.
Their eyes were opened....knew him. v. 31.
"Then shall I know as....known." 1 Cor. 13. 12.

ADDITIONAL PRACTICAL LESSONS.

Meeting the Risen Saviour.

1. Those only have communion with the risen Christ who are in the number of his followers, and have sincere love for him. v. 13.

2. The disciples meet their Master when they are talking together about him. v. 14. 15.

3. Disciples meet with Christ at the hour when their faith most needs the encouragement of his presence. v. 17–23.

4. When disciples meet with Christ, he does not reveal his presence at once, but comes veiled in mystery as a stranger. v. 16.

5. When disciples meet with Christ, he sometimes rebukes that he may afterward enlighten and encourage. v. 25, 26.

6. When disciples meet with Christ, he reveals himself by revealing his word. v. 27.

7. When disciples meet with Christ, their hearts are kindled by his divine communings. v. 32.

8. The brief meetings of disciples with Christ here make them long for more enduring communion hereafter. v. 29.

9. Those who have met with Christ should bear tidings of him to others. v. 33.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

In my note on the rich man and Lazarus, last month, I observed the startling difference between that parable, with its solemn revelations of the life to come, and an ordinary biography, which ends with its hero's death and burial. The gospel histories of the life of Christ present a similar phenomenon. They *begin* in very different ways; two before his birth, and two with the opening of his ministry; but they all *end* alike, in this respect, that his death is not the last chapter in any of them. Nor are the concluding chapters essays on the posthumous influence of one whose career has just been closed by the committal of his body to the tomb. If they were, what kind of posthumous influence would they have to describe? They could only picture the enemies of Jesus exulting at having got rid of him at last, and his followers stupefied with grief and despair. A more complete failure than the career that looked so promising could scarcely be imagined.

A good many critics in the present day ask us to amend the Gospels in this sense, and attribute "the later legend of the resurrection" to the heated fancies and irrepressible enthusiasm of Mary Magdalene and the other women! Yet how do the plain unadorned narratives of the evangelists describe these women? Why, as having only one very modest and matter-of-fact desire, to anoint, according to the usage of the time, the corpse of him whom they regarded as once for all "among the dead." Not much of heated fancy in that! And their sluggish minds were presently startled by the angel's rebuke, (see ver. 5 of our chapter,) "Why seek ye the Living One among the dead?" One of the critics just alluded to (Matthew Arnold) writes, in melodious, but intensely melancholy, verse.

> Now he is dead: far hence he lies
> In the lorn Syrian town;
> And on his grave, with shining eyes,
> The Syrian stars look down.

Ah, no, one might say, the Syrian stars know better. *They* "seek not the Living One among the dead;" they know their own Creator. But indeed this matter is a serious one for us teachers. "If Christ be not risen, then is our teaching vain." 1 Cor. 15. 14. And it is a good thing, as we come to the last chapter of any of the Gospels, to lay stress on this fact, that the very same writers from whom we derive the knowledge that the grave of Jesus is "in the lorn Syrian town" affirm, every one of them, that "*He* is not there, but is risen, as he said."

In almost all the twenty-two lessons on Luke's Gospels which we are now completing—certainly in twenty of them—we have had incidents or discourses which he alone records. Once more let us observe how much we should have lost if only the other three gospels had been preserved, precious as they are, and thank God that this Gospel has been handed down to us too. One thing we should have lost would have been the beautiful episode in its account of the risen Saviour which has been chosen for our present lesson. We can imagine, as I have before suggested, Luke making his inquiries among "eyewitnesses" in Palestine, (chap. 1. 2, 3,) coming across Cleopas, and taking down from his lips the story of that memorable walk over the hills of Judea. And the fact that it was Luke, and not one of the others, who was guided by the inspiring Spirit to enshrine it in his narrative, is the more interesting because it fits in so well with the general scope and design of his Gospel. If Matthew shows us the King-Messiah, and Mark the untiring Servant of the Lord, and John the Son of God who was the light and the life of men, Luke shows us the sympathizing Friend and Saviour. In almost all these twenty-two lessons this aspect of Christ's work and character has been conspicuous; and now we close with a picture of the risen Jesus as the familiar companion and patient instructor of two unknown disciples in the hour of their hopeless sorrow.

Look at him now in these two characters.

1. *As the familiar companion.* It is very noteworthy how the Stranger, unrecognized as he is, at once wins their confidence. One would suppose it very hard to win just then. The eleven apostles themselves, only three days before, had all forsaken

their Master and fled, leaving him in the rude hands of his bitterest foes. One of them had actually disclaimed all knowledge of him for fear of sharing his fate. And on this very evening we find them gathering under cover of the night within closed doors "for fear of the Jews." And yet here we have two who were not of the eleven unburdening their thoughts to a perfect stranger coming out of the very city where it all happened. And this, too, before their thoughts began to "burn within them" under the influence of his conversation. At his very first question—a kindly one, but having no apparent reference to the subject of their anxious colloquy—they let it all out, and in their absorbing love for their dead Master imagine that no one in Jerusalem can have any thing to think or talk about but him. Where, they think, can this sojourner have been, even among the crowds at Passover time, that he does not instantly guess what we are discussing? And then, when he asks for further information, they not only tell him of the terrible end of the Prophet of Nazareth—which any Jew might do as a piece of news—but avow that they had been his followers: "*We* were trusting" (the "we" is emphatic in the Greek) "that he was the long-promised Redeemer." What a confession to make, just when they believed they had been mistaken! When the Stranger began to call them "foolish ones"—("fools" is too strong: it is the word rendered "foolish" in Gal. 3. 1, not the "fools" of Matt. 23. 17)—they must have thought he was going to mock them for their folly in believing the Nazarene. And yet they concealed nothing. Was not such trustful frankness due to the ineffable sweetness and tenderness of his presence and companionship, even though they knew him not?

2. *As a patient instructor.* What should we have imagined beforehand that Jesus would do when he had conquered death and risen from the tomb? Remembering the publicity of his execution, we might have supposed that he would make his triumph as public, and strike confusion into the hearts of his foes. But truly his ways are not as our ways. We see him just appearing for a moment here and there to two or three women, and then, in the guise of a humble traveler, trudging along mile after mile to instruct two men still sorrowing for the Lord they had lost, and who they little thought was walking by their side.

So he gave them a long Bible lesson. What was the particular aim of this lesson? It was to show them that they had not been mistaken when they "trusted it had been the Redeemer." They now thought Jesus of Nazareth could not be the Christ, *because* he "suffered these things." The Stranger tells them that he could not be the Christ *unless* he "suffered these things." The very events that had destroyed their hopes should have filled them with sure conviction. Those events were the final and irrefragable signs that he was indeed the Saviour-King. And how did he show this? By appealing to their own old Scriptures. How we should have liked that wondrous Bible lesson! To hear from *his* lips the true meaning of the woman's seed, and the willing sacrifice of Isaac, and the humiliation and exaltation of Joseph, and the paschal lamb, and the blood-shedding of bullocks and goats, and the meek Sufferer of Psa. 22 and Isa. 53—what must it have been! No wonder their "hearts burned within them;" concerning which striking phrase I need say nothing now, as I dwelt upon it fully in my Note on the same narrative two years ago. Only let every teacher mark what sort of lesson it is that makes the learners' hearts to burn—a lesson "*concerning himself!*"

3. But observe the result of his familiar companionship and patient instruction. We see it in those memorable words which we have enshrined in more than one touching hymn—"Abide with us!" They were no mere words of formal courtesy, as when a man says to his visitor, "Wont you stay?"—quite expecting a "No, thank you," and desiring nothing else. They "*constrained* him"—a Greek word only used here and in Acts 16. 15, meaning a pressing that will take no denial. Like Jacob's, "I will not let thee go except thou bless me." Now if the two disciples thus pressed one whom they still only thought of as a passing traveler, what should be *our* earnestness in saying "Abide with us!" to him whom we know to be the Lord of glory! Observe, too, that in their case the *guest* became the *host*. The Stranger was invited to join the table, and sitting there he "took bread, and blessed it, and brake, and gave to them;" and then they knew him. So will it be with us. He "stands at the door and knocks;" we open to him, (Rev. 3. 20;) he "makes his abode with us," (John 14. 23,) and "manifests himself to us." John 14. 21. Then let our prayer be—

> Abide with me; fast falls the eventide;
> The darkness deepens; Lord, with me abide;
> When other helpers fail, and comforts flee,
> Help of the helpless, O abide with me!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A meeting with Jesus: 1.) When; 2.) With whom; 3.) How; 4.) For what purpose....To whom the risen Christ appears: 1.) To disciples; 2.) To even the undistinguished disciples; 3.) To disciples in trouble; 4.) To disciples when talking about him....Christ's manifestation to his people. (See Analytical and Biblical Outline.)....The benefits of a meeting with Christ: 1.) Knowledge of Scripture; 2.) Encouragement to faith; 3.) Kindling of the heart....The value of the Bible, and how to study it....An acrostical outline:

The **J**ourneying Disciples.
The **E**nquiring Friend.
The **S**trange Story.
The **U**nfolded Word.
The **S**aviour Recognized.

ILLUSTRATIONS. The cottager who gave entertainment to a plainly dressed lady, and afterward learned that his guest was the queen of England....The legend of the Holy Grail, and its appearance only to a pure-hearted knight... A copy of the Emancipation Proclamation written with a pen in such a manner that the shading of the letters revealed the face of Lincoln covering the entire page: so Christ is the vision seen "between the lines" throughout the entire Old Testament... A fire in the Pyrenees destroyed the vineyards, but also broke asunder rocks, and revealed a vein of silver: so Christ's death destroyed hopes of disciples, but revealed a wealth of salvation for the world.

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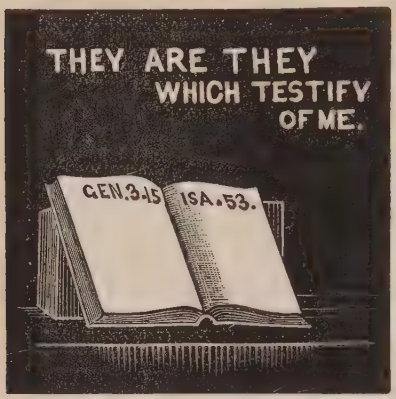

Primary and Intermediate.

BY M. V. M.

REVIEW. Recall the crucifixion of Jesus, his burial, and tell on what day of the week it took place. Tell of the promise of a resurrection, and tell the story of the first Easter Sunday, picturing the joy and surprise of the disciples.

LESSON THOUGHT. Jesus with us.

1. A walk with Jesus. Tell that Jesus was really risen, but that not all who loved him knew it. The two that were walking to Emmaus that Sunday evening had not heard the good news, and their hearts were sorrowful. They were talking of Jesus, when a stranger came and walked with them. He asked why they were sad, and they told him. Then he told them the meaning of the Scriptures about Christ, and they saw the truth as he talked, just as we can see the pictures in a dark room when the lamps are lighted. Give blackboard illustration, and explain. Once Jesus said of himself, "I am the light of the world." He is the light, too, of the word of God, and this was Jesus himself!

2. Wanting Jesus. Now the walk was ended. They had come to Emmaus, but they could not bear to have Jesus leave them, though they did not know who he was. His light had been shining in their hearts, and they felt so much happier, that they begged him to stay and eat supper with them. When he took bread and blessed it, all at once *they saw that it was Jesus*, and then, right away, he was gone! How glad they were that they had seen him and heard such truth from his lips! How glad they were that he was risen! Let us see if we can find out why Jesus talked with these men and let them see who he was.

3. Show a little cup and say, "Suppose I fill this cup with water, and set it out in the rain. Can it take any of the blessed rain into it! No, because it is full. But if I set it out empty, it will soon be filled, because there is room for the bright drops." Now show that the two disciples were like empty cups. They wanted Jesus; they thought they had lost him, and their hearts were empty and lonely. If they had been full of self, full of their friends, full of business or pleasure, they would have been like the full cup. There would not have been room for Jesus' words. He walked and talked and showed himself to them, because they *wanted* him, and had empty hearts to receive him.

A child's heart may be full of play, of mischief, of naughtiness, and so keep Jesus out. Let us ask him to empty our hearts.

Blackboard.

BY J. B. PHIPPS, ESQ.

CAN I SAY THIS TRULY FROM MY HEART?

HOME READINGS.

M. Following in word and works. Luke 9. 51-62; 10. 25-37.
Tu. Rebukes to formality and covetousness. Luke 11. 37-47; 12. 13-21.
W. The lost and the found. Luke 15. 1-24.
Th. The rich man and Lazarus. Luke 16. 19-31.
F. Prayer and labor. Luke 18. 1-14; 19. 11-27.
S. The crucifixion. Luke 23. 33-46.
S. The walk to Emmaus. Luke 24. 13-32.

GOLDEN TEXT.

Remember the words of the Lord Jesus. Acts 20. 35.

LESSON HYMN. 7, 6.

Hymnal, No. 756.

I love to tell the story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings,
As nothing else can do.

I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest.

And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat in each lesson the TOPICAL TITLE, GOLDEN TEXT, and OUTLINE.

II. State the DOCTRINAL SUGGESTION of each lesson, and how it is exhibited.

III. State an ATTRIBUTE OF CHRIST, as found in each lesson.

IV. Find in each lesson one element of the CHRISTIAN CHARACTER, as shown either by precept or example.

V. Find in each lesson of the quarter one SIN which is rebuked.

VI. Give from each lesson a SAYING OF CHRIST which is specially important.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

SUGGESTIONS TO THE STUDENT.—1. Read over the lessons of the past quarter during the week. 2. Recall the Topical Titles and main points of each lesson. 3. Study carefully the Lesson Catechism on each lesson. 4. Give attention to the Teachings of each lesson, and notice their application. 5. Prepare answers to the questions given below.

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON X.—Luke 23. 33-46.

Between Lessons. A Commentary Outline. Luke 19. 28-23. 32.

1. Christ, assuming kingly prerogative, and accepting and justifying his subjects' loyal obeisance, to all of which the Pharisees object, triumphantly enters Jerusalem to conclude his life-work, vers. 28–40.

2. When King Jesus, in this triumphal entry, had reached Olivet's commanding eminence, in full view of the doomed city, he paused in sorrowful prophetic soliloquy, or unaddressed prophetic utterance, moved by its impending but utterly unanticipated destruction, vers. 41–44.

3. Having entered the Holy City, like the King he was, he at once freed the Temple from sacrilegious profanation, and then made it the site of his popular and critically revolutionary school, to the delight of the people, and the murderous disgust of the ecclesiastics and rulers, vers. 45–48.

4. The authority of the "King," teaching and preaching in the Temple school, being officially called in question, he shrewdly responds by a question, impossible to answer without acknowledging his Messiahship. Why so? vers. 1–8.

5. Our Lord utters a parable commentary to the Hebrew people upon Isa. 5. 1–8, fixing upon them the crime there predicted, the rejection of God's prophets, and, finally, the killing of his Son, and its awful punishment, vers. 9–19.

6. Fearing the people, and yet intent upon destroying Jesus, the Hebrew rulers sought, by most disreputable means, to persuade him to avow treasonable sentiments, ver. 20–26.

7. The Sadducees attempting, doubtless on account of the persuasion of the Hebrew rulers, to destroy Jesus by provoking him to announce an antagonism of biblical interpretation to that insisted upon by rabbinical learning, secured instead the splendid assurance that in the life of Eternity God's redeemed children of earth shall be in nature one with the angels, vers. 27–40.

8. Jesus now convicts his adversaries of unfitness, through ignorance, to interpret the Scriptures, inasmuch as they were looking for a political Messiah, whom David called his LORD! vers. 40–44.

9. A worthy precedent is here fixed for all the ages, warranting, under appropriate circumstances, the godly denunciation of hypocritical sinners, vers. 45–47.

10. Our Lord now drops a lesson to the effect that the real merit of Christian beneficence is according to the personal sacrifice at which it is rendered, chap. 21. 1–4.

11. The prophecy of our Lord as to his second coming. (*a*) Its typical precursors to be the trials of the Jewish Church, and the immediate destruction of the city of Jerusalem. (*b*) The date of the event unknown to all men, even to the Prophet himself. Mark 13. 32. (*c*) The Gospel must reach a world-wide distribution before the end shall come. (*d*) The Jewish people are to continue in their remarkable isolation till the end. (*e*) His coming shall be sudden and to administer justice. (*f*) All are divinely exhorted to live in watchful readiness for the splendid event. (*g*) The Gentiles, as well as the Jews, will reject Christ, and then will he reappear in his second and judicial advent, vers. 5–36.

12. The plan of our Lord for the division of his time in teaching in the temple, and the eagerness of the people to hear him, vers. 37, 38.

13. The Jewish leaders again planned to kill Jesus, whom the people approved and defended, chap. 22. 1, 2.

14. Satan suggested, and Judas agreed, to *quietly* sell his Lord for money, vers. 3–6.

15. The conscious omnipotence of our Lord, who dared to forget the ceremonial law when he healingly touched the leper, may explain the chronological embarrassments of the narrative before us, vers. 7, 8, etc.

16. The Passover having been prepared by the Master's order, he and the twelve apostles were seated at its table. What there occurred: (*a*) The Paschal meal was eaten. (*b*) The Passover was here forever abrogated. (*c*) The Lord's Supper was then tenderly instituted. (*d*) Jesus announced an apostle betrayer. (*e*) Immediately assuming that the betrayer would be least in their Lord's kingdom, they naturally inquired who would be greatest! (*f*) Our Lord's reply again stated the regal position in God's regard held by men of real, sacrificing humility. (*g*) Our Lord, on the same memorable occasion, penetrating the disguise of Peter's profession, read and announced his heart, prayed for him, and told him what to do when reclaimed. (*h*) Our Lord, at the same time, told his apostles, and through them the Christian world in every age, that his disciples must stand for their *right of faith*, if need be, with the sword! vers. 7–38.

17. The locality, method, and agony of our Lord's personal, spiritual preparation for his atoning death, vers. 39–46.

18. The promised betrayal realized, recent instructions relative to self-defense inopportunely attempted, and the Son of man arrested, vers. 47–53.

19. Peter, having already turned from faith in his Lord, which apostasy Jesus had already announced, when exposed to suitable temptation thrice, publicly and violently avowed his utter renunciation of him, vers. 54–62.

20. The omnipotence of Jesus put to a supreme test, vers. 63–65.

21. Jesus being judicially arraigned and accused before the Council, his plea of protest against the whole infamous proceeding is construed as an admission of guilt, and he is condemned, vers. 66–71.

22. Jesus was then taken by the Jewish Council before Pilate, ostensibly to secure from him a legal ratification of their verdict, but in reality to urge against him an entirely new offense, chap. 23. 1–5.

23. Pilate, anxious to evade an unpleasant duty, took advantage of a technicality, and sent Jesus for trial to Herod of Galilee, who, after insulting him, returned him to Pilate, which exchange of official courtesies reconciled these long estranged rulers, vers. 6–12.

24. Pilate, after rehearing the case, repeatedly pronounced Jesus guiltless, but subsequently ordered his execution to appease the clamor of the Jews, vers. 13–26.

25. The prophetic remarks of Jesus, soon after literally fulfilled, as secular history informs us, to the sorrowful concourse who wept over his undeserved death, vers. 27–32.

Lesson Story with Bible Reading in Outline. Vers. 33-46. The Crucifixion.

1. The Site, ver. 33; John 19. 20; Acts 7. 58; John 19. 41, 42.

2. The Deed, ver. 33; Deut. 21. 23; Josh. 8. 29; Gal. 3. 13; Josh. 10. 26, 27.

3. The Malefactors, ver. 33; Job 24. 14; Luke 10. 30; John 10. 10; 1 Pet. 4. 15.

4. The Prayer, ver. 34; Matt. 5. 44; Acts 7. 60; John 17. 9–24; Matt. 18. 19.

5. The Perquisites, ver. 34; John 19. 23, 24; Acts 12. 4; Isa. 53. 12.

6. The Gambling, ver. 34; Psa. 22. 18; Prov. 16. 33; 1 Sam. 10. 17; Acts 1. 26.

7. The Derision, vers. 35–37; Psa. 22. 17; Matt. 27. 39, 40; Rom. 15. 3.

8. The Superscription, ver. 38; John 19. 19; Mark 15. 26; 12. 16.
9. The Railing, ver. 39; Psa. 22. 7; Mark 15. 29; 1 Tim. 5. 14.
10. The Rebuke, ver. 40; Luke 9. 55; Prov. 27. 5; Luke 17. 3; 1 Tim. 5. 20.
11. The Confession, ver. 41; Isa. 53. 7; Rom. 10. 10; Josh. 7. 19; Prov. 28. 13.
12. The Testimony, ver. 41; Acts 14. 3; Rev. 12. 11; Psa. 78. 5.
13. The Request, ver. 42; Matt. 25. 31; 2 Thess. 1. 7; Acts 7. 59.
14. The Promise, ver. 43; Heb. 10. 23; 2 Cor. 1. 20; Rom. 4. 21; Heb. 11. 13.
15. The Obscuration, vers. 44, 45; Amos 8. 9; Isa. 13. 10; Mic. 3. 6.
16. The Miracle, ver. 46; Psa. 31. 5; 1 Pet. 2. 23; John 19. 30; 17. 4.

Lesson Truth in Outline.

1. So impolitic is human depravity that it may lead men to destroy their best benefactors, vers. 33, etc.

2. The providential ascription to Jesus of real kingliness, ver. 38.

3. Evangelical repentance, though rare and hazardous, is possible in a dying hour, vers. 39–43.

4. The special divine illumination afforded the penitent thief to see in the humiliation of Jesus his real mediatorial coronation.

5. Inanimate nature wept in prolonged sadness when her Lord was humiliated, vers. 44, 45.

6. Jesus died, not a natural, but a miraculous death, ver. 46.

7. The partiality of Hebrew exclusiveness was broken down, in behalf of man's redemption, when Messiah suffered, ver. 45.

8. The dying hour may be one of avowed spiritual hostility, ver. 39.

LESSON XI.—Luke 24. 13–32.

Between Lessons. A Commentary Outline. Luke 23. 47-24. 12.

1. The tribute paid to Christ's divinity, in consequence of the remarkable natural phenomena following the crucifixion, by centurion, people, and disciples, vers. 47–49.

2. The body of Jesus prepared for burial, and the funeral lovingly conducted, not by his chosen apostles, but in sad disappointment and affection by two members of the Sanhedrim whose official conclusion decreed his death.

3. Mary Magdalene, and Mary the mother of Joses, returning to the tomb of Jesus to decorate it, found it open and the body of the crucified gone. Note their perplexity, vision, information, reminder, return, report, impeachment, and confirmation, chap. 24. 1-12.

Lesson Story with Bible Reading in Outline. Vers. 13-32.

The materialization of the Spirit of Jesus in an unfamiliar form to hold a special and astonishing interview with two unknown disciples.

1. The Companions, ver. 13; Mark 16. 12; 1 Cor. 15. 7; John 19. 25.
2. The Locality, ver. 13; Judges 19. 10, 11; Psa. 48. 2, 12; 122. 3, 4; 125. 1, 2.
3. The Debate, ver. 15; Matt. 18. 19; Num. 10. 29; Luke 6. 45; Isa. 58. 11.
4. The Accession, ver. 15; Matt. 18. 20; Psa. 23. 3; John 10. 3, 4; Isa. 40. 11.
5. The Blindness, ver. 16; John 20. 14; 21. 4; Matt. 28. 20; Heb. 4. 15.
6. The Inquiry, ver. 17; Matt. 11. 28–30; John 13. 15; Isa. 40. 11; 42. 3.
7. The Surprise, ver. 18; Matt. 26. 21; 16. 21; Mark 9. 31; Acts 1. 5.
8. The Explanation, vers. 19–24; Acts 13. 27; Matt. 21. 11, 46; Acts 1. 6.
9. The Reproach, vers. 25, 26; Acts 17. 3; Psa. 22. 16; Isa. 53. 12; 26. 19; 53. 9.
10. The Bible Reading, ver. 27; Gen. 3. 15; Num. 21. 9; Isa. 7, 14; Mal. 3. 1.
11. The Constraint, vers. 28, 29; Acts 16. 15; Gen. 19. 3; Psa. 62. 2; 99. 6.
12. The Meal, ver. 30; Matt. 14. 19; 18. 20; Acts 2. 42; 20. 7; Heb. 10. 25.
13. The Disappearance, ver. 31; Job 23. 8, 9, 11; John 20. 19; Col. 1. 15.
14. The Experience, ver. 32; Deut. 4. 5, 14; Heb. 4. 12; Psa. 19. 7; 119. 103.

Lesson Truth in Outline.

1. Intense and highly rational social Christian communion successfully invokes the Master's comforting presence, vers. 13–15.

2. Though invisible our Lord is always with us when our hearts are fixed on him, ver. 16.

3. It is the loyalty of the Christian heart that communes with its Lord, and not the discernments of the intellect, vers. 17, 18.

4. We gain from Christ fresh revelations of his grace, by confessing what we have already received and know, vers. 19–24.

5. Were men now more familiar with the letter and spirit of the Messianic prophecies there would be less religious skepticism, vers. 25, 26.

6. The Christ of the Gospels is the only sufficient explanation of the Old Testament, ver. 27.

7. Christ is pleased to reveal himself to his people in their spiritual hunger, as bread for their souls, vers. 30, 31.

8. Our most vivid and joyful experience of Christ's presence, may be interrupted without the loss of our discipleship, ver. 31.

9. More Christian hearts would burn with spiritual fire if more would become real students of the Word, ver. 32.

10. The same Spirit is still pledged in our behalf to open the burning Word, James 1. 5.

MISSIONARY LESSON.—Luke 24. 44–53.

Between Lessons. A Commentary Outline. Luke 24. 33-43.

1. The return of the "two" to Jerusalem; their call upon the "eleven;" their voluntary positive testimony, and report of all their recent extraordinary experiences, vers. 33–35.

2. The loving and loyal conversation that followed this report was interrupted by the appearance of Jesus in person, ver. 36.

3. The skeptical fright of the disciples, following their Lord's appearance and salutation, its cause and cure, vers. 37–40.

4. The supplementary and convincing proof he gave them of the reality of his corporeal presence, vers. 41–43.

Lesson Story with Bible Reading in Outline. Vers. 44-53.

Our Lord here furnishes his missionaries then, and for use in every subsequent age of the Church, a complete evangelistic outfit:

1. Their Lord, ver. 44; Isa. 9. 7; Dan. 7. 14; Isa. 49. 7; Psa. 110. 1, 2, 9.
2. Their Message, ver. 44; John 5. 39; Isa. 8. 20; 34. 16; 53. 11; Dan. 9. 24; Zech. 13. 1.
3. Their Learning, ver. 44; Heb. 4. 12; Jer. 23. 29; 2 Cor. 10. 4, 5; Eph. 6. 13; 2 Tim. 3. 15.
4. Their Illumination, ver. 45; Acts 16. 14; Luke 4. 18; Isa. 61. 1; John 17. 8.
5. Their Instructions, ver. 46; Mark 16. 15; Col. 1. 23; Rom. 10. 8; 1 Cor. 1. 17; Eph. 1. 2. 3.
6. Their Catholicity, ver. 47; 1 Tim. 2. 4; Isa. 49. 6; Heb. 7. 25; Isa. 52. 10; Psa. 40. 10.

7. Their Gospel, ver. 47; John 3. 16; Acts 14. 3; 2 Tim. 1. 10; Rom. 1. 16; Isa. 41. 27; 52. 7.
8. Their Testimony, vers. 48; Acts 4. 33; 3. 15; Mal. 3. 16; Psa. 66. 16; Heb. 3. 13.
9. Their Encouragement, ver. 49; Gen. 3. 15; Psa. 105. 42; Rom. 15. 8; Isa. 40. 11.
10. Their Preparation, ver. 49; Acts 1. 8, 22; Lev. 11. 44; 20. 7; James 17. 17; Titus 1. 8.
11. Their Delay, ver. 49; 1 Cor. 12. 8–13; Acts 16. 6; John 14. 16; 16. 13, 14; 1 Thess. 1. 5.
12. Their Blessing, ver. 50; Isa. 44. 3; 35. 7; Joel 2. 28; Psa. 4. 6; Num. 6. 23–26.
13. Their Trial, ver. 51; 1 Pet. 1. 7; James 1. 3; Jer. 11. 20; 17. 10; Psa. 7. 9; 26. 2; Job 23. 10.
14. Their Joy, ver. 52; 2 Cor. 1. 10; 1 Thess. 2. 19, 20; 3. 6–9; 2 Cor. 1. 14; 2. 3.
15. Their Experience, ver. 53; Acts 2. 46: James 1. 12; Psa. 30. 4; 149. 5; Rev. 19. 5.
16. Their Baptism, ver. 53; Acts 2. 1–4; 1. 14; 4. 31; Matt. 3. 11; Acts 6. 3; 19. 2, 6.

Lesson Truth in Outline.

1. The Gospel is as plainly set forth in Old Testament prophecy, as in New Testament history, ver. 44.

2. An honest and logical mind cannot believe the fifty-third of Isaiah and reject the twenty-third of Luke.

3. Disciples of Jesus Christ may still expect from him in their behalf the special illumination of his word, ver. 45.

4. The missionary plan that calls the "world its parish," home and foreign fields one, and begins its unfolding where it originated, is suggested in vers. 46, 47.

5. The divinely appointed missionary must be able to bear to his work the observed and experimental verities of Christ's religion, ver. 48.

6. Evangelistic aggression is out of the question at home, or in foreign fields, without the experience promised in ver. 49.

7. The promise of verse forty-nine was not of salvation—the disciples already had that—but of Holy Ghost power to fit them for service, ver. 49.

8. The baptism of the Holy Ghost for service is the Christian worker's privilege through Jesus Christ alone, ver. 49.

9. The last deed on earth of the risen Lord was to tenderly lead and openly bless his representative missionaries, ver. 50.

10. May not the Lord's workers, now in the vineyard, worthily pray to be permitted to continue their delightful service without interruption, until it is broken off by personal translation? ver. 51.

11. In the joy of the early disciples in the presence of their Lord's victorious ascension, they did not fail to return at once to Jerusalem to begin to act in harmony with their great commission, vers. 47, 52.

12. Christian workers have apostolic precedent for carrying joyful hearts and tuneful voices with them into sacred services, ver. 53.

Book Notices.

Chautauqua Text Book. "No. 26. The Tabernacle." By Rev. John C. Hill, A.M. A simple, beautiful, and useful account of the Jewish tabernacle, with several pictorial illustrations. "No. 27. Readings from Ancient Classics." Extracts from Homer, Cicero, Virgil. "No. 28. Manners and Customs of Bible Times." By J. M. Freeman, D.D. Nothing could be finer than this condensed little pocket book of archæological facts. Tables, pictures, descriptive outlines, reviews, and questions. Long needed come at last, and it will be long before we need any thing else in this line.

Child's Bible Question Book. By J. C. Granbery, D.D. Southern Methodist Publishing House. An excellent book of questions and answers covering the whole of the Bible. Useful and welcome; a book for the fireside and the Sunday-school.

Memorial Tribute to the Western Female Seminary. By the Alumnæ. The records of the Twenty-fifth Anniversary of the Oxford (O.) Seminary. It is full of facts about a useful institution, and there is a very tender tone pervading the pages. Love laid the foundation and love has continued the upbuilding.

Chautauqua Library, Vol. II. The Period of the Early Plantagenets. Miss Truesdell has done her work admirably in the preparation of this the second of the series on English History and Literature.

Notes on the International Sunday-School Lessons. Part One. By R. R. Meredith. Boston: Howard Emmett. A volume of excellent comments, partly selected and partly original, on the lessons of the present year, prepared by the leader of the largest and most successful Bible class in the land.

Missionary Concerts. By Rev. W. T. Smith. Cincinnati: Walden & Stowe. This volume of short addresses, select readings, declamations and dialogues, on various aspects of missionary work, will be of great service to pastors, superintendents, and committees having charge of missionary meetings in Sunday-school.

The Bible Lands; or, Robert Patton and Daughter's Travels in Europe, Egypt, Palestine, and Syria. Though written in slipshod style, in defiance of grammatical rules, with most of its facts obtained from the guide-books, this book is not without a certain interest as a narrative of personal experiences and impressions.

Key to the Apocalypse. By Alfred Brunson, D.D. Cincinnati: Walden & Stowe. Considering the large bunch of keys that have been already tried on the Book of Revelation, it is remarkable that its mysteries should still remain unsolved. This key presents Napoleon as one of the "seven vials of wrath," and Waterloo as "Armageddon," and finds allusions in the Apocalypse to the recent Turco-Russian war. We fail to see the need of its opening "portrait of the author," and of its closing sneers at writers who believe in the harmony of Genesis and geology.

Little Bessie. By Rev. George H. Smyth. New York: Robert Carter & Brothers. A father's touching memento of a lovely child taken from him by death.

A Century of Dishonor. By H. H. New York: Harper & Brothers. A vigorous putting of the Indian problem, both of the past and the present. It ought to stir the heart of the nation to do justice for its long-abused wards.

Island Life; or, The Phenomena and Causes of Insular Faunas and Floras. By Alfred Russel Wallace. New York: Harper & Brothers. Though only scholars may fully appreciate the scientific value of this work, yet any thoughtful reader may enjoy and receive benefit from its pages, in which the results of a minute, yet wide, observation are recorded in an interesting style.

Commentary on St. Luke's Gospel. By F. Godet. New York: I. K. Funk & Co. A marvelously cheap edition of a valuable commentary, though, from its Greek quotations and German references, better adapted to scholars than to ordinary Sunday-school teachers.

The End of a Coil. By the author of the "Wide, Wide World." New York: Carter & Brothers. No stories are more pure and healthful, and few more interesting, than those by Miss Warner, and this is worthy of a high place among them.

Rose Clifton. By Mrs. E. J. Richmond. New York: National Temperance Society, 58 Reade-street. A story for young people, showing the dangers of strong drink and the power of individual influence in the cause of the right. We recommend it for Sunday-school libraries.

The Angels of God. By Lewis R. Dunn, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A careful investigation of a difficult subject, following closely the Scripture, and presenting conclusions which are every-where in accord with sound, reverent faith.

Eilers's International Sabbath-School Record. Simple, complete, and accurate. Published by the A. H. Eilers Publishing Co., St. Louis, Mo. A blank-book excellently planned and well fitted for the use of Sunday-school secretaries who desire to be systematic.

Moderation versus Total Abstinence; or, Dr. Crosby and his Reviews. New York: National Temperance Society. Dr. Crosby's Boston lecture is here given, and is followed by criticisms and replies from Dr. Hopkins, Wendell Phillips, Mrs. J. E. Foster, Dr. Cuyler, and others. There is much breezy writing in the little book.

Outside the Walls. By Mrs. A. M. M. Payne. New York: Robert Carter & Brothers. The story of a young man released from prison with a desire to lead a new life; his struggles, and his final success. Well-written, though a little too highly colored in some parts.

The Chinese. Their Education, Philosophy, and Letters. By W. A. P. Martin, D.D., LL.D. New York: Harper & Brothers. A compact little volume which gives insight into the deeper things of the great people. The book is dedicated to Prof. W. D. Whitney, LL.D.

Franklin Square Library. Harper & Brothers, New York. *No.* 157. *The Dean's Wife.* By Mrs. C. J. Eiloart. *No.* 158. *The Posy Ring.* By Mrs. Alfred W. Hunt. *No.* 161. *Asphodel.* By Miss M. E. Braddon. *No.* 162. *Sunrise.* By William Black.

The Microcosm, and Other Poems. By Abraham Coles. M.D., LL.D. New York: D. Appleton & Company. A volume of original poems with a few superior engravings. The book is a model of the typographic art. The poems are worthy of the dress in which they appear.

The Creeds of Christendom. With a History and Critical Notes. By Philip Schaff, D.D., LL.D., Professor of Biblical Literature in the Union Theological Seminary, N. Y. In three volumes. New York: Harper & Brothers. This great repository of the doctrines of Christianity, as stated by councils and conventions and conferences of the Churches through the ages, should be in every clergyman's library. It is a grand theological library in itself.

The Stately Homes of England. By Llewellyn Jewitt, F.S.A., etc., and S. C. Hall, F.S.A. New York: R. Worthington. Accounts of the old Castles, Halls, Houses, etc.—"stately homes" of our kin beyond the sea. The tourist will here find many pleasant memories.

Index to Harper's New Monthly Magazine, Alphabetical, Analytical, and Classified. Volumes I to LX inclusive, from June, 1850—June, 1880. Compiled by Charles A. Durfee. New York: Harper & Brothers. Happy is the household that has the sixty volumes of *Harper's Monthly Magazine*, from June, 1850, to June, 1880. Thrice happy he who adds to that treasure-house of history, art, science, literature, news, this complete and systematic arrangement of its varied and multiplied contents.

Life of Jesus Christ for the Young. By Richard Newton, D.D. Philadelphia: Gebbie & Barrie. Pictures, big type, calendered pages, illustrative stories of every-day child-life, and of all likely to interest a child—these are characteristics of this best work done by that prince of workers for the little folks, Dr. Richard Newton. Long may he live!

Whisper Songs for June.

TENTH LESSON.

O WHAT love! wondrous love!
Hear the tender story,
How the Saviour came to die,
Lord of life and glory!

ELEVENTH LESSON.

Walk with me! walk with me!
Chase away my sadness,
Then my heart will rise and sing,
Sing for joy and gladness.

LESSONS FOR 1881.

Second Quarter.

Apr. 3.	FOLLOWING JESUS	Luke 9. 51–62.
10.	THE GOOD SAMARITAN	Luke 10. 25–37.
17.	THE PHARISEES REPROVED	Luke 11. 37–47.
24.	COVETOUSNESS	Luke 12. 13–21.
May 1.	LOST AND FOUND	Luke 15. 1–10.
8.	THE PRODIGAL SON	Luke 15. 11–24.
15.	THE RICH MAN AND LAZARUS	Luke 16. 19–31.
22.	PARABLES ON PRAYER	Luke 18. 1–14.
29.	PARABLES OF THE POUNDS	Luke 19. 11–27.
June 5.	**The Crucifixion**	Luke 23. 33–46.
12.	**The Walk to Emmaus**	Luke 24. 13–32.
19.	**Second Quarterly Review.**	
26.	**Missionary Lesson**	Luke 24. 44–53.

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SUGGESTIONS TO THE CONDUCTOR.—1. Prepare the review in advance, and know just what you are going to do. 2. Drill the school from week to week through the quarter on the points which you propose to review at the end of the quarter. 3. If the review be conducted by the superintendent, the initial letters of names, etc., may be written upon the blackboard as a hint to the scholars. 4. Do not undertake too extensive a review. Select only as much as can be taught in the allotted time. 5. Do not dwell too long on each section. 6. Make the review pointed, practical, and spiritual.

I. Repeat the TOPICAL TITLES, GOLDEN TEXTS, and OUTLINES of the lessons of the quarter.

II. Answer the questions in the LESSON CATECHISM of the several lessons.

III. State what is told in the lessons about the following PERSONS :—

Unfriendly Samaritans.
A good Samaritan.
A foolish rich man.
A kind shepherd.
A young man who wasted his money.
A Pharisee praying.
A dying man's prayer.
A walk with the risen Saviour.

IV. State some of the WORDS OF CHRIST :—

About his own poverty, (Lesson I.)
About the Pharisees, (Lesson III.)
About covetousness, (Lesson IV.)
About the repenting sinner, (Lesson V.)
About a praying publican, (Lesson VIII.)
About him that hath, and him that hath not, (Lesson IX.)
About those who crucified him, (Lesson X.)
About his own sufferings, (Lesson XI.)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Repeat the GOLDEN TEXTS for the quarter.

1. And Jesus—	**7. The wicked—**
2. Thou shalt—	**8. Ask, and—**
3. But do not—	**9. So then—**
4. Take heed—	**10. And I—**
5. Likewise—	**11. And they—**
6. I will—	

II. Repeat the TINY TEXTS.

1. Lord, I—	**7. The Lord—**
2. Love is—	**8. Ask, and—**
3. Provide—	**9. Every tongue—**
4. Thou shalt not—	**10. I will—**
5. Christ died—	**11. Jesus saith—**
6. Father, I—	

III. See if you can fill the blanks in this REVIEW STORY.

Lesson 1.—Once, when the people of a village would not let Jesus come in, his disciples wanted to call down ....from heaven: but Jesus would not let them. He said to one who wished to follow him, "Foxes have.... and the birds have...., but the Son of man hath not where to lay his...."

Lesson 2.—In the story of the good....he told of a man who went down from Jerusalem to....and fell among....He was left alone by a....and a...., but helped by a....who showed what it is to love our....

Lesson 3.—One of the....invited Jesus to....at his house. Jesus said that the Pharisees made clean the ....of the cup, but within were full of.... ; and that they were like....which could not be seen.

Lesson 4.—He warned the people to beware of.... in the parable of a....man, whose grounds gave such fruits that he said, "I will pull down my...., and build greater." But God said, "This night thy....shall be required of thee."

Lesson 5.—Jesus told a parable about a shepherd having a hundred...., who, if he should lose....would leave the....and go after the lost. When he found it he would bring it home on his....So a woman having.... pieces of money, if she lose....would light a....and ....until she found it; and then would....So there is joy among the....over one....that repenteth.

Lesson 6.—A younger son asked his....to give him his share of his goods. When it was given he went into a....and wasted all he had. He went to work, and was sent out to feed...., and was so hungry that he would have been glad to eat the....that were given to the....At last he said, "I will....and go to my...." He went, and his father ran to meet him, fell on his ...., and....him, and said, "Bring the best...., for this my son was....and is alive again."

Lesson 7.—There was a beggar named....who was laid at the gate of a.... Lazarus died and was taken by the....to.... The rich man died and went to the place of the lost. He prayed, "Father....send... to dip the tip of his....in water and cool my...."

Lesson 8.—Jesus told the parable of the Pharisee and the publican. The Pharisee prayed not to God, but with....boasting of his good...., while the....said. "God be....to me a sinner!"

Lesson 9.—A man going to a far country to receive a kingdom left with each of his....servants a....When he came back a king he called them to account. The first had gained....pounds, and was given rule over ten....The second had gained....pounds, and was given....cities.....The third brought his....in a,...It was taken away and given to him that had....pounds.

Lesson 10.—Jesus was crucified on....with two.... one on each side. Over his head was a....saying, "This is the....of the...." One of the thieves said, "Lord, remember me when thou comest in thy...." Jesus answered, "This day thou shalt be with me in...."

Lesson 11.—After a few days, Jesus rose from the ....On that day two of his....walked to....Jesus came near and....with them, and showed them all the words of the....about himself. At the table he blessed the ....and gave it to them, and vanished out of their....

IV. REVIEW QUESTIONS.

1. What does Christ require of those who follow him? **That they shall not turn back.**

2. What does he teach in the parable of the good Samaritan? **That we should help those who are in trouble.**

3. What does he teach us in his words to the Pharisees? **That our hearts shall be pure.**

4. What does he teach in the warning against covetousness? **That we should not live for ourselves only.**

5. What do we learn from the parable of the lost sheep? **That Christ seeks to save the lost.**

6. What may we learn from the parable of the prodigal son? **That God welcomes all who turn from sin.**

7. What are we taught in the parable of the rich man and Lazarus? **That only the good can enter heaven.**

8. What are we taught in the parables on prayer? **That we should pray earnestly and humbly.**

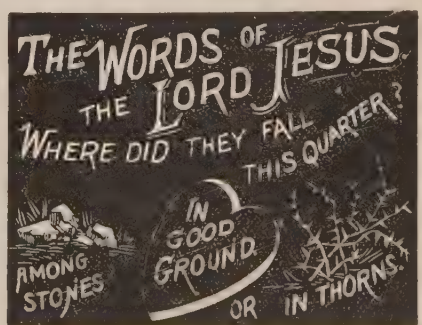
9. What are we taught in the parable of the pounds? **That each one must give account to God.**

10. What do we learn from Jesus on the cross? **That we should forgive our enemies.**

11. What do we learn from Christ in the walk to Emmaus? **That the Bible is full of Christ.**

Blackboard.

BY J. B. PHIPPS, ESQ.



This blackboard design is based on the Golden Text. "Remember the words of the Lord Jesus." Did they fall among the stones of hardness or indifference? Did the thorns of carelessness or selfishness prevent their doing good? Or have they fallen on the good ground of a heart open to receive them? These and other questions for heart-searching should be the teaching of the blackboard. The review can be made interesting

by treating the lessons as if the study had been a journey, and the following subjects are suggested for either the teacher and the class, or the superintendent and the school.

SIGHTS AND INSIGHTS

DURING A THREE MONTHS' JOURNEY.

Places where I have been.
Persons that I met, whose names I know.
People that I saw but do not know by name.
The richest man I met, and what became of him.
The poorest man I saw, and how he became rich.
A foolish boy, and the result of his folly.
A kind-hearted man, and what he did.
My guide; the wisest and gentlest that ever was.
Words that he spoke and I remember best.
The saddest day of all the journey, and why.
A glad day, and what made it so.
Have I told any one about my journey?

MISSIONARY LESSON.

A. D. 29.] THE GOSPEL FOR THE WORLD; or, Preaching Every-where. [June 26.

GENERAL STATEMENT.

On the evening of the day of the last lesson ten of the apostles, with others of those who had been followers of Jesus, met in secret, drawn together by a common interest and by the strange reports that were sounding in the air, that their Master had risen. The women could tell what they had witnessed in the garden; John had seen the abandoned sepulcher; Peter, the penitent, had caught a sudden glimpse of his Lord; and the two brothers from Emmaus came in, breathless with their story. The disciples' hearts, though not yet convinced, were strong with a new hope, when all at once, without drawing of bolt or opening of door, the Master himself stood in their presence, with "Peace be unto you" upon his lips! He gave them a few words of cheer and counsel, recalled to their mind his own prophetic utterances and the writings of the sacred books, and then vanished from their view. A week passed by, and again on Sunday evening he appeared once more to convince the unbelief of Thomas and to renew their hesitating faith. Again they saw him in the morning sunlight on the shore of Galilee: and still again when five hundred disciples, by his command, assembled on a mountain to meet him. Here he gave more extended instructions, and proclaimed that the gospel-kingdom was not for the chosen people alone, but for all mankind, and bade them tarry in Jerusalem until the anointing from on high should fall upon them, fitting them for their mission to the world. For the last time he met them in the city itself which had witnessed his death, and over which his heart still yearned in love. He led them through its streets, perhaps unseen by its people, and across the valley, past the well-remembered garden, over the crown of Olivet, and there lifted up his hands in farewell benediction. While their eyes were fixed upon him he slowly rose above the earth, and mounted higher and higher, until a cloud hid him from their sight. Angels, who had heralded his coming, now appeared once more to promise his return, and the disciples, thrilled with a new impulse, began to look forward to their mighty work.

Luke 24. 44-53.

[*Memory verses* 46–48.]

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Mo'ses, and *in* the Prophets, and *in* the Psalms, concerning me.

Rev. 19. 10: The testimony of Jesus is the spirit of prophecy. Luke 18. 31: All things that are written by the prophets concerning the Son of man shall be accomplished.

45 Then opened he their understanding, that they might understand the Scriptures.

1 Cor. 2. 11: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Psa. 119. 18: Open thou mine eyes, that I may behold wondrous things out of thy law.

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

Heb. 2. 10, 17: For it became him ....to make the Captain of their salvation perfect through sufferings ....that he might be a merciful and faithful High-Priest in things pertaining to God. 1 Cor. 15. 14: If Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem.

Acts 13. 38, 46: Through this man is preached unto you the forgiveness of sins;....but seeing ye put it from you...we turn to the Gentiles.

Explanatory and Practical.

Verse 44. He said. The words of Christ, as here given, are regarded by most expositors as a summary of his teachings during the forty days, and not as spoken at any one time or place. **These are the words.** Meaning, "These events are the fulfillment of the words." **Which I spake.** The resurrection of Christ explained many utterances which had seemed mysterious during his ministry. **Yet with you.** While he had been present in the flesh, and constantly with them. After the resurrection his appearances were only occasional, and only to his own followers. **All things must be fulfilled.** (1) *What God has spoken in his word God can bring to pass in his world.* **Law ... prophets ... psalms.** The general name by which the Old Testament was referred to among the Jews, indicating its three divisions. **The law** included all the five books of Moses. **The prophets** included not only those books now called prophetical, (which the Jews named *latter* prophets,) but also most of the historical books, which were called the *former* prophets. **The psalms** in general embraced that part of the Scriptures called the Hagiographa, or "holy writings." These were divided into three classes, 1.) Psalms, Proverbs, and Job. 2.) Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther. 3.) Daniel, Ezekiel, Nehemiah, and Chronicles. **Concerning me.** (2) *All of the Old Testament is prophetic, and looks Christward.*

45, 46. Opened....understanding. By enlivening their faculties and giving them an unerring judgment as to the meaning of Scripture: yet gradually, for some great truths did not dawn upon them until years afterward. (3) *Only the spiritual mind can understand spiritual truth.* **Understand the Scriptures.** Which were to be their guide, and ours also, during his absence from the earth. (4) *Christ puts honor on the Bible by leaving it as his substitute with his Church.* (5) "*The Spirit in the word, and the Spirit in the heart say the same thing.*"—*M. Henry.* **It behooved.** It was necessary that Christ should die as the world's Redeemer, and according to the declarations of Scripture. Yet this necessity did not lessen the guilt of those who crucified him. God could have provided some other plan, but overruled their crime as the means of the world's salvation.

47. Repentance and remission of sins. Repentance, or the sincere forsaking of sins for God's service, is the sinner's part, and remission, or forgiveness, of sins is the divine part in the work of salvation. **Should be preached.** The great doctrine, which is the summary of all Gospel preaching, is salvation through Christ alone. (6) *The followers of Christ are under obligation not only to hold the truth, but to proclaim it.* This command was given not to the apostles merely, but to the entire body of his disciples. **In his name.** The preachers of Christ were commanded to speak not as philosophers, but as messengers, presenting the word of their Master. (7) *Let us listen to every sermon as a message from the Lord.* **Among all nations.** In this sentence, as by royal command, the gates of the kingdom, are now flung open to all mankind. (8) *The Gospel is to be preached to all, because it is needed by all, given for all, and adapted to all.* **Beginning at Jerusalem.** Because, 1.) It would be a proof of the *gospel's truth*, if they began preaching it on the very spot where its events occurred and its facts could not be denied. 2.) Because it would be a proof of the *disciples' fidelity*; since there they would meet the fiercest opposition. 3.) Because it would prove the *Gospel's power*; since if the very ones who slaughtered their Saviour could be saved, then there was hope for the worst of sinners. 4.) Because it would prove the *Redeemer's love*, by his willingness to forgive even those who had nailed him to the cross.

48 **And ye are witnesses of these things.**

Acts 5. 30–32: The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things.

49 **And, behold, I send the promise of my Father upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be endued with power from on high.**

2 Tim. 1. 7: God hath....given us the spirit....of power, and of love, and of a sound mind.

50 **And he led them out as far as to Beth'a-ny: and he lifted up his hands, and blessed them.**

51 **And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.**

Acts 1. 9: And a cloud received him out of their sight. Mark 16. 19: He was received up into heaven, and sat on the right hand of God. Eph. 4. 8: When he ascended up on high, he led captivity captive, and gave gifts unto men.

52 **And they worshiped him, and returned to Je-ru'sa-lem with great joy:**

Luke 4. 8: Thou shalt worship the Lord thy God, and him only. Col. 2. 9: In him dwelleth all the fullness of the Godhead bodily.

53 **And were continually in the temple, praising and blessing God. Amen.**

48, 49. Witnesses. Not only to the fact of the resurrection, but to the whole series of events connected with Christ's life on earth. (9) *Not only the apostles, but all Christians, are to bear testimony to their own experience of Christ's power.* **I send.** The event only ten days in the future is spoken of as already present. **Promise of my Father.** The Holy Spirit, poured forth on the Day of Pentecost, (Acts 2. 1–4,) and the heritage of the Church ever since, promised by the Son during his ministry, as a gift from God the Father. **Tarry ye in the city.** Though the world was waiting for their message, they were not to deliver it until endued with the divine power. (10) *God's warriors are not to go forth until their weapons are prepared.* **Power from on high.** They were to receive power. 1.) To understand fully the gospel plan. 2.) To utter forth the truth with tongues of fire. 3.) To endure patiently the opposition and persecution of enemies. 4.) To work miracles in attestation of their message. (11) *Those who work by Christ's appointment are equipped with every thing needful for success.*

50, 51. He led them out. Probably from the meeting-place of the disciples in Jerusalem, perhaps the "upper room" of the last supper and the pentecostal baptism. He may have walked with them through the streets, invisible to his enemies, or may have appointed a meeting on the mountain, and appeared in their presence there. **Bethany.** On the eastern slope of the Mount of Olives, about a mile from Jerusalem. **Blessed them.** He stretched out his arms in benediction, to show them that he was not about to vanish from them, but to depart, not again to appear on earth until his final coming. (12) *Let us rejoice that Christ's last act on earth was to bestow a blessing.* **Carried up into heaven.** While we may not fully understand the divine purpose in the Ascension, yet we can see reasons why it should take place. 1.) It sets the seal of truth on the record, by rounding out his career to completeness, showing that as he came from heaven, so he returned to heaven. 2.) It attests his divinity. 3.) It proves the existence of a spiritual world, and intensifies our interest in it. 4.) It is in accordance with the divine plan that, having finished his sacrificial work on earth, he should enter upon his intercessory work in heaven. 5.) It gives us an assurance of our own eternal reward, which he has gone to prepare for us. John 14. 2. 3. 6.) It permits all his disciples on earth, in every land, to enjoy equal privilege of communion with him. 7.) It adds to the self-reliance and strength of the Christian character by giving the disciples burdens to bear and a work to do. 8.) It honors the Church, by giving it a part in the divine conquest of the nations. (13) *Let us then be thankful that we have a Christ beside the throne.*

52, 53. Worshiped him. Showing that they regarded him as still living, and possessing divine attributes. (14) *Their worship of Christ should warrant ours.* **Returned to Jerusalem.** To await the promised power. **With great joy.** Though knowing that they shall see him no more, their sorrow over the parting is lost in joy in his glory, and the coming conquests of his cause. **In the temple.** They now see a new meaning in its services and find delight in its songs. (15) *Lovers of Christ will love the house of his Father.* **Blessing God.** Rejoicing over the accomplishment of redemption and longing to proclaim the glad tidings. **Amen.** A Hebrew word signifying assent, "so let it be;" and appropriately placed at the end of the Gospel, as expressing the faith of the Church.

HOME READINGS.

M. The first gospel sermon. Acts 2. 14–36.
Tu. The first converts of the gospel. Acts 2. 37–47.
W. The first persecutions of the gospel. Acts 5. 17–42.
Th. The first gospel martyr. Acts 7. 48–60.
F. The first Gentile convert. Acts 10. 30–48.
S. The first gospel missionaries. Acts 13. 1–16.
S. The first preaching in Europe. Acts 16. 6–34.

GOLDEN TEXT.

They went forth, and preached every-where. Matt. 16. 20.

LESSON HYMN. L. M.

Hymnal, No. 919.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet,
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

TIME.—A. D. 29, after the Saviour's resurrection.

PLACE.—V. 44–49, were, perhaps, spoken on a mountain in Galilee. V. 50–53, at Bethany, on the Mount of Olives.

CONNECTING LINKS.—1. Two appearances of Christ to the apostles. John 20. 19–29. 2. The appearance at the Sea of Galilee. John 21. 1–23. 3. The meeting in Galilee. Matt. 28. 16–20. 4. Various appearances and ascension. Acts 1. 1–12.

DOCTRINAL SUGGESTION—Salvation through Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Word Opened, v. 44–49.

At what time were the teachings of this lesson given?
To what words did Christ refer? Matt. 16. 21; Luke 18. 31.
What were some of these prophecies concerning Christ? Psa. 22; Isa. 53.
What is needful in order to understand the Scriptures?
What power did Christ bestow upon the disciples?
What prayer should we offer? Psa. 119. 18.
Why was it necessary for Christ to die and to rise again?
What should be preached in his name?
On what terms is salvation given to men? Acts 13. 38, 39.
To whom is the gospel to be preached?
What is the promise of Isa. 49. 6?
What responsibility does this place upon disciples of Christ?
Does the work of saving souls rest upon the ministry only?
Why was the preaching of the gospel to begin at Jerusalem?
Who are here spoken of as witnesses?
Of what is every Christian a witness?
What promise is here given?
Why was it needed?
When was it fulfilled? Acts 2. 1–4.
What resulted from this power? Acts 2. 41.

2. The Heaven Opened, v. 50–53.

What took place at Bethany?
How did the ascension take place? Acts 1. 9.
Why was the ascension necessary?
What spirit did the disciples show?

Why were they in great joy?
Why did they remain in the temple?
What work did they begin soon after? Acts 5. 42.
How should we regard the ascended Saviour?

Practical Teachings.

What is taught in this lesson—1. Concerning Christ in the Old Testament? 2. Concerning Christ for all mankind? 3. Concerning Christ in heaven?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Word Opened, v. 44–49.
To what words did Jesus refer in v. 44? Matt. 16. 21.
Of what were his death and resurrection the fulfillment?
What power did Jesus impart to his disciples?
What do we need in order to understand the Scriptures?
Where were Christ's sufferings predicted? Isa. 53. 7, 8.
Where was his resurrection predicted? Psa. 16. 10.
What were they commissioned to proclaim?
Where were they to begin?
Why were they to begin there?
What promise did he give them? Matt. 28. 20.
What power did he promise to bestow upon them?
Was this fulfilled? Acts 2. 1–4.

2. The Heaven Opened, v. 50–53.
Where did Jesus lead the disciples?
How far was it from Jerusalem? Acts 1. 12.
What did he do to his disciples?
What occurred while he blessed them?
How was he lost to their sight? Acts 1. 9.
Who appeared to the disciples afterward? Acts 1. 10.
What did the disciples do?
What was the cause of their joy?
How should we regard Jesus?
Why should we rejoice at his ascension?
Should we look for his return? Acts 1. 11.
What should be our desire? Rev. 22. 20.
What is the work of the Church until Christ shall return? GOLDEN TEXT.

Teachings of the Lesson.

Where in this lesson do we learn—1. That the Old Testament is full of Christ? 2. That Christians should be witnesses of Christ? 3. That all people should receive knowledge of Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Word Opened, v. 44–49.
To whom did Jesus appear after rising from the dead? **To his disciples.**
What did he tell them must be fulfilled? **All the words of the prophets.**
Where were these words? **In the Old Testament.**
What was foretold about Christ in the Old Testament? **That he should suffer and rise from the dead.**
What power did Christ give his disciples? **Power to understand the word of God.**
How may we obtain that power? **By praying to God for it.**
What did Jesus command his disciples to do? **To preach the Gospel.**
What were they to preach? **That men should turn from sin and believe in Christ.**
To whom were they to preach it? **To all the world.**
Where were they to begin preaching? **At Jerusalem.**
What did Jesus promise them? **Power from on high.**
What was this power? **The Spirit of God upon them.**

2. The Heaven Opened, v. 50–53.
Where did Christ lead his disciples? **To Bethany.**
What did he then do? **He lifted up his hands and blessed them.**
What took place while he blessed them? **He was parted from them.**
What became of Christ? **He went up into heaven.**
What did the disciples do? **They worshiped him and praised God.**
How did they obey his commands? GOLDEN TEXT.
How may we best honor our Saviour in heaven? **By working for him.**

Words with Little People.

1. See what the Bible tells about Christ. 2. Believe in Christ as your own Saviour. 3. Tell others the way to be saved. 4. Seek to have the power of God in your heart.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the risen Christ explain to his disciples? **The teachings of Scripture.**
2. What did he command them to preach? **Repentance and remission of sins.**
3. To whom were they to preach? **To all people.**
4. What did he promise to send upon them? **Power from on high.**
5. Where did Christ go after instructing the disciples? **He ascended to heaven.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Missionary Spirit.

I. A SPIRIT OF SCRIPTURE-STUDY.
All things must be fulfilled....written. v. 44.
"The Scriptures....which testify of me." John 5. 39.

II. A SPIRIT OF INSIGHT.
Opened he their understanding. v. 45.
"Open mine eyes....wondrous things....law." Psa. 119. 18.

III. A SPIRIT OF TESTIMONY.
Ye are witnesses of these things. v. 48.
"Witnesses unto me....uttermost....earth." Acts 1. 8.

IV. A SPIRIT OF POWER.
Tarry....until....endued with power. v. 49.
"Power....the Holy Ghost....upon you." Acts 1. 8.

V. A SPIRIT OF REVERENCE.
They worshiped him. v. 52.
"Jesus....every knee shall bow." Phil. 2. 10.

VI. A SPIRIT OF PRAISE.
In the temple, praising and blessing God. v. 53.
"Kingdom of God....joy in the Holy Ghost." Rom. 14. 17.

ADDITIONAL PRACTICAL LESSONS.

The Missionary Principle.

1. The missionary principle is the underlying thought and theme of all Scripture, the Old Testament not less than the New. v. 44.
2. The missionary principle can only be apprehended by minds that have received the enlightenment of Christ. v. 45.
3. The missionary principle is the controlling purpose in all the life, ministry, and sufferings of Jesus Christ. v. 46.
4. The missionary principle requires that repentance from sins and remission of sins should be proclaimed together as the two pillars of salvation. v. 47.
5. The missionary principle demands that while the Gospel should begin with God's people, it should extend to all mankind. v. 47.
6. The missionary principle requires that every disciple shall testify to the Gospel so far as he has personally experienced it. v. 48.
7. The missionary principle depends upon the fidelity of a ministry anointed from on high. v. 49.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

After an introduction on the time, place, and other facts, let the missionary theme of this lesson be made prominent....What the missionary principle is....What it requires of the Church....What it promises to the world....The conditions of salvation as here suggested. ....ILLUSTRATIONS. The need of the world, shown by heathen customs, condition of women, infanticide in India and China....What our ancestors were before the Gospel came to them, human sacrifices among the Saxons; Stonehenge in England, etc....The success of missions. A gentleman who lived in India many years, not a Christian, said, "The change wrought in India by missions is simply miraculous."....Among the fierce Modocs of a few years ago, nearly all the leaders having such names as "Scar-face Charlie," "Steamboat Frank," etc., have been converted, and are now preaching in Quaker meetings....Story of a sailor who in

youth saw a heathen festival in one of the South Pacific Islands, and forty years afterward heard the same chief, who had presided at the horrible scenes, preaching on the same spot to three thousand of his own people.

Primary and Intermediate.

BY M. V. M.

INTRODUCTORY. After Jesus rose from the dead, his disciples saw him a number of times, and listened to his teachings. He told them what to do, and we need to know what he said, for his words were as much for us as for the disciples.

Where did Jesus go when he left the earth? Yes, to heaven, and now the day had come for him to go, and he was talking with the disciples for the last time. Tell of what he reminded them, what he did for them, what promise he made to them, and then what took place at Bethany.

LESSON THOUGHT. Good News for Every-body. To be taught: 1.) What is the Gospel? 2.) What it gives. 3.) To whom it belongs.

1. See that the children understand clearly what the Gospel is. It is good news. Of what? where found? etc. The disciples believed all that Jesus had told them, and so they were full of joy. He had given them work —to tell the good news, and they were glad. Why?

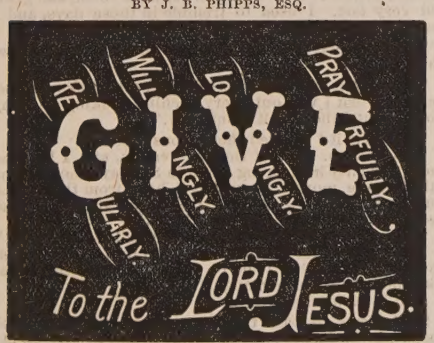
2. What does the Gospel give? Tell what it does for a wicked, ignorant person, for wild savages, for heathen nations. What does a lamp give? Light. What do books give? Knowledge. What does the earth give? Grain and fruits. But the lamp does not give light until it is lighted. The books do not make us wise until we study them. The earth does not give fruits and grains until it is cultivated. Will the Gospel give its blessings to those who do not seek them, or even know about them? The good news must be *told*, then.

3. God means the Gospel for every-body. If a missionary map can be procured, show how little of the world really knows Christ, and then show that even in our country there are great numbers who do not know him. God tells us to help these people.

How can little children help on the great missionary work? By Love. (Print on the board.) Love for Jesus first, and then love for every body. That will make us talk about him. By Self-Denial. Even little people spend a good deal for foolish pleasures. They can deny self, and thus help on God's work. By Work. Any child can earn pennies. Pennies help on God's work. By Prayer. Work and Self-Denial will not help much without Prayer. God wants us to give all these. Is the Gospel worth them?

Blackboard.

BY J. B. PHIPPS, ESQ.



Have written on the board, "GIVE TO THE LORD JESUS." Afterward write the words, showing how to give and why.

LESSONS FOR JULY, 1881.

JULY 3. Israel in Egypt; or, The Bitter Bondage. Exod. 1. 1-14.

JULY 10. The Coming Deliverer; or, The Choice of Faith. Exod. 2. 5-15.

JULY 17. The Call of Moses; or, The Lord's Presence. Exod. 3. 1-14.

JULY 24. Moses and Aaron; or, The Chosen Leaders. Exod. 4. 27-5. 4.

JULY 31. Moses and the Magicians; or, Signs and Wonders. Exod. 7. 8-17.

The Lord's House.

BY V. J. KENT.

THE Lord said when upon earth, "My house shall be called the house of prayer." Matt. 21. 13. This was a command of long standing, and its violation met with stern rebuke and prompt punishment from the hand of the Master. But we in these latter days "have made it"—a play-house—a place of feasting and gayety—of buying and selling, etc. What would *our* punishment be should the Lord come suddenly to his temple and call *us* to account for its desecration? For what is the house of God intended? A place of resort? A place to make and cultivate acquaintance? to laugh and to sing—to feast and make merry in? Let us think for a moment of its ancient uses; the careful preparation after God's own plan of his earthly temple; the promise of his presence at all times, where any were assembled in his name; his expressions of approval and disapproval of what might seem to us trifling matters, occurring within its sacred walls, namely, the dropping of "two mites" into the treasury, the short, earnest prayer of the publican, and the Pharisee's fluent but hollow prayer.

A place—any place—dedicated to the worship of God, should be held sacred for that purpose. We have no right, when we give a house to God, to ask a rebate for our personal amusement, or the replenishing of the Church treasury; or to carry out self-created plans to attract people to our Society. We have no more right to do this than we have, after we have dedicated ourselves to God, to ask leave (or claim it without asking) to join in the world's pleasures or plans. We read in Heb. 13. 8, that Jesus Christ "is the same yesterday, and to-day, and forever," and does he not require "his own" to be the same? Does he not require an undivided heart, an undivided service, an undivided temple? Can we one day kneel at the Lord's table and he be made known to us in the breaking of bread, and the next have a diverting play or amusing tableau presented to us, in close proximity to the sacred spot? These innovations have so gradually and imperceptibly crept into our churches that we have in the same manner become used to them, and think no harm has, or can, come from such usages. This is a sad mistake —there *does* come harm. With our young people there is a growing irreverence for God's house; light and irrelevant conversations and plans are entered upon by them within its sacred precincts, frequently not unsanctioned, both by precept and example, by those older and in "good and regular standing." Then, from witnessing a mild and imperfect representation of the drama, there arises a desire to see it in "all its perfection." It also draws just criticism and censure from the world. I could here enumerate many instances known to me personally. I will, however, mention one, coming from a close observer of those professing godliness. He was fully engrossed, up to a late hour Saturday night, with the representation of that which was more fitting a minstrel hall or theater, when, turning suddenly, he recognized a minister of the Gos-

pel, who had strayed in at a late hour, out of curiosity. Approaching him he put out his hand and with mock gravity remarked, "I am glad to see you in the house of the Lord," then laughingly added, "A pretty house of the Lord this is, any way," and returned to his performance. These things ought not so to be. Who, then, is responsible? Are we imbibing the pernicious doctrine of the Jesuits, that the "end justifies the means?" The money we raise, say those advocating such a use of God's house, is "for the Church." So were the doves intended for use in the temple, but Jesus drove out those who carried them there, and overthrew their seats, as well as the tables of the money changers. The Lord does not need any help from the world to carry out his plans respecting his Church, or to keep the legitimate work moving along. He does, however, want whole-hearted workers, consecrated men and women, and with these, and Christ lifted up through them, all men can be drawn to him. When drawn by the Spirit the whole nature comes, all we are, and all we possess, hope for, or expect to be; naturally, then, we are "ready to distribute," (1 Tim. 6. 18,) or contribute to any department of the work as our time, talents, or "*means will permit*," and the Lord requires no more of any one.

May our eyes be opened and our understanding enlightened, and all who name the name of Christ see what the Lord has in store for them, that they may do his will more perfectly in all things. How easily and smoothly then could we move along, and how much we could accomplish and "avoid even the appearance of evil." One more point I wish to venture on, not, however, without the conviction that I lack the sympathy of many good people. The plan of selling books, tickets, etc., in God's house on his day, I feel sure, is not a wise or safe one. Hymn books, question books, etc., are like the "doves" for use in the service, but their purchase could, with a little expenditure of thought and time, be arranged for during the week. Concerts and picnics are for the pleasure and profit of the school, but they are secular matters and should be provided for on some of the six days—set apart—for our *own work*; the seventh day, surely, the day of rest from labor, was never intended for such plannings as are necessary to carry out successfully either a picnic or a secular concert. The parents of our scholars—many of them, at least—think the Sunday morning papers as essential to their satisfactorily carrying out the programme of the day as do the children their question or hymn books. They think also as lightly of purchasing a cigar as a ticket. Little children sometimes think they need candy on their way to Sunday-school. I frequently meet members of my own department in pursuit of it, and feel quite confident that some missionary appropriations are being diverted into a wrong channel. There is a great wrong somewhere, in fact, among us—old and young need no new commandments, but the old ones brought to their remembrance. God's day and God's house should be held more sacred by those who are called by his name.

A Girl's Work.

TRUE AND SUGGESTIVE.

THE beloved German teacher, Tholuck, who won such numbers of students to Christ, when asked the secret of his success, said simply, "By seeking and following."

In this unvarnished story our readers will see that success means work, in our day as in his.

Our modest friend may look troubled when her eye falls upon this outline of a noble work, but she must remember that the candle has no right to object to giving light. The light of life can come only from the great Source. Let it go back to him, humbly and gratefully.

Several years ago a young girl took a class of boys in a certain Sunday-school. She was very young, had never taught, and, therefore, shrunk from the work, but with that instinctive sagacity which boys often show, they chose her, and persisted in their choice, and so, very doubtfully, she began her work. There were ten boys in the class, and they lived in a village of four or five thousand inhabitants—a village which boasts of forty drinking-saloons! They were not the good sort of boys—not at all! but they had a cordial liking for their teacher, and a strong class spirit was soon developed, of which our slender girl did not fail to take advantage. She encouraged them to stand together, and she stood among them! They learned to tell her every thing, and she was the hearty, sympathetic adviser and personal friend of each.

Wise little woman! She was laying the foundation deep and strong, for well she knew that by and by the floods would rise, and the winds would blow and beat upon these precious human houses intrusted to her care! And so she dug deep into the solid confidence and affection of her boys!

The trial-days did not delay to come. The boys were growing tall and manly. They were learning to smoke and to taste beer, and what more natural than that they should find themselves too large to go to Sunday-school?

"I had a dreadful time with those boys for four years," said the teacher, "but I could not and would not let them go!"

"But how could you retain them? Boys at that age are pretty strong."

"Well, I followed them. As soon as a boy absented himself from Sunday-school, I went after him. I had their confidence, and they would tell me, even when they did pretty bad things, which, of course, was a great help. They were wide-awake, active boys, and wanted to try about every new thing, and they did; but I tried to keep along with them. At one time they formed themselves into a Club, rented a room, and grew old very fast. I used to tremble in those days, and I had reason to! But I did not give up."

"It must have taken a good deal of time to follow them up."

"Well, yes, it did. There have been weeks in succession when I was out every evening, looking after my boys. But I thought it would pay."

"And has it?" asked the curious listener.

"I think so. Six of the ten remain, and I have no more difficulty in keeping them in Sunday-school. The others have moved away, but I hear from them. All but two are Christians, and these two are steady and seem to be well established in principle."

"But they are men now. Do you still teach them?"

"Yes; I cannot induce them to go into a Bible class, though I have often tried to do so. They seem to dislike the thought of a change."

And little wonder!

So it comes to pass that in a certain Sunday-school there may be seen a class of young men, respectful, attentive, absorbed, listening to the low voiced teachings of a slender young woman, as if they thought her words carried weight!

And so they do, the weight of a *life*, which means earnest purpose and faith in the work which is given us to do!

"But she had time to give to her class," some one says.

Listen: during all those years she was a hard working school-teacher, with but a slender stock of health and strength to draw upon! Yes, she had time to give to her boys, but where do you think she found it? Possibly some of the adornments and enjoyments of girlhood had to be given up. Did it pay?

M. V. M.

REVIEW SERVICE FOR THE SECOND QUARTER.

Leader. What is the Golden Text for the second quarter?

School. Remember the words of the Lord Jesus.

Leader. In what form are these words mostly presented in this quarter's lessons?

School. In parables: there are nine parables related in these eleven lessons.

Leader. In what part of Christ's life were these words uttered?

School. In the last six months.

QUARTERLY LESSON HYMN.

I love to tell the story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings
As nothing else can do.

I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.

Leader. What is the Title of the first lesson?

Male Bible Class. Following Jesus; or, Fit for the Kingdom.

Leader. What is the Golden Text?

School. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Leader. What is the Doctrinal Suggestion of this lesson?

Female Bible Class. The humiliation of Christ.

Leader. Give an abstract of the lesson.

Girls. And it came to pass, that a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Leader. What does this lesson teach us?

Boys. The disciple is not above his master, nor the servant above his lord. If any man will come after me, let him deny himself, and take up his cross, and follow me.

Leader. What is the Title of the second lesson?

Male Bible Class. The Good Samaritan; or, Love thy Neighbor.

Leader. What is the Golden Text?

School. Thou shalt love thy neighbor as thyself.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Human brotherhood.

Leader. Give the abstract of the lesson.

Girls. A certain man went down from Jerusalem to Jericho, and fell among thieves. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side; and likewise a Levite. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and took care of him. Which now of these three was neighbor unto him that fell among the thieves?

Leader. What commentary may be applied to this lesson?

Boys. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Leader. What is the Title of the third lesson?

Male Bible Class. The Pharisees Reproved; or, Saying and Doing.

Leader. Recite the Golden Text.

School. But do not ye after their works: for they say, and do not.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. Righteousness of the Heart.

Leader. Give the lesson abstract.

Girls. The Lord said, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Leader. What is the commentary on this lesson?

Boys. This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me.

Leader. What is the Title of the fourth lesson?

Male Bible Class. Covetousness; or, Worldly Lusts Reproved.

Leader. What is the Golden Text?

School. Take heed, and beware of covetousness.

Leader. What is the abstract of the lesson?

Girls. The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?

Leader. What does this lesson teach us?

Boys. Set your affections on things above, not on things on the earth. Where your treasure is, there will your heart be also.

Leader. What is the Title of the fifth lesson?

Male Bible Class. Lost and Found; or, The Joy of the Angels.

Leader. What is the Golden Text?

School. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Salvation for sinners.

Leader. Recite the abstract of the lesson.

Girls. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.

Leader. What are we taught in this lesson?

Boys. The Son of man is come to seek and to save that which is lost. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Leader. What is the Title of the sixth lesson?

Male Bible Class. The Prodigal Son; or, Returning to the Father.

Leader. What is the Golden Text?

School. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. The love of the Father.

Leader. Give an abstract of the lesson.

Girls. A certain man had two sons: and the younger of them took his journey into a far country, and there wasted his substance with riotous living. And when he came to himself, he said, I will arise and go to my father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Leader. What does this teach us of God's love for sinners?

Boys. As I live, saith the Lord God, I have no pleasure in the death of the wicked; turn ye, turn ye from your evil ways, for why will ye die?

SINGING BY THE SCHOOL. 11s.

O turn ye, O turn ye, for why will ye die,
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, "Come,"
And angels are waiting to welcome you home.

Why will you be starving, and feeding on air?
There's mercy in Jesus, enough and to spare;
If still you are doubting, make trial and see,
And prove that his mercy is boundless and free.

Leader. What is the Title of the seventh lesson?

Male Bible Class. The Rich Man and Lazarus; or, The Righteous and the Wicked.

Leader. What is the Golden Text?

School. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Future punishment.

Leader. Recite the lesson abstract.

Girls. There was a certain rich man, which fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me. But Abraham said, Between us and you there is a great gulf fixed.

Leader. What admonition does this lesson call to mind?

Boys. Seek ye the Lord while he may be found; call ye upon him while he is near. Now is the accepted time; behold, now is the day of salvation.

Leader. What is the Title of the eighth lesson?

Male Bible Class. Parables on prayer; or, Ask, Seek, Knock.

Leader. What is the Golden Text?

School. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The power of prayer.

Leader. What is the abstract of the lesson?

Girls. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, or even as this publican. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other.

Leader. What does this lesson teach us?

Boys. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

Leader. What is the Title of the ninth lesson?

Male Bible Class. Parable of the Pounds; or, The Personal Account.

Leader. What is the Golden Text?

School. So then, every one of us shall give account of himself to God.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. The judgment to come.

Leader. What is the abstract of the lesson?

Girls. A certain nobleman went into a far country; and he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. And when he was returned, then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; have thou authority over ten cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

Leader. What truth does this parable suggest?

Boys. We shall all stand before the judgment-seat of Christ. Hold that fast which thou hast, that no man take thy crown.

Leader. What is the Title of the tenth lesson?

Male Bible Class. The Crucifixion; or, The Uplifted Christ.

Leader. What is the Golden Text?

School. And I, if I be lifted up from the earth, will draw all men unto me.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The atoning sacrifice.

Leader. What is the lesson abstract?

Girls. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left. And the people stood beholding. And the rulers also with them derided him; and the soldiers also mocked him. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having thus said, he gave up the ghost.

Leader. What does Paul say of this death?

Boys. We thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them.

Leader. What is the Title of the eleventh lesson?

Male Bible Class. The Walk to Emmaus; or, The Burning Hearts.

Leader. What is the Golden Text?

School. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The fulfillment of prophecy.

Leader. Give the abstract of the lesson.

Girls. And, behold, two of them went that same day to a village called Emmaus. And while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And their eyes were opened, and they knew him; and he vanished out of their sight.

Leader. What do we learn from this lesson?

Boys. Search the Scriptures; for they are they which testify of me. For the testimony of Jesus is the spirit of prophecy.

SINGING BY THE SCHOOL.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.